A Guide to the Study of History. [With] Tables

GUIDE

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A GUIDE

TO THE

STUDY OF HISTORY

PART I.

COMPRISING,

I. In a Series of Ten Chronological Tables, a View of the principal Events of Ancient Universal History, from the Creation of the World to the Birth of Christ.

II. Two Tables, containing, 1st, The principal Revelations of God by his Prophets, in the order in which they were promulged, divided into Compartments corresponding with the Ten Periods of Ancient History. 2nd, The Events predicted in the Book of Daniel, in the order of their accomplishment.

III. An Alphabetical List of Illustrious Persons who flourished before the Christian Æra, dated according to the circumstances in their lives that are best calculated to identify them with the times in which they lived, and to distinguish persons of the same name from each other.

IV. A Combined View of the Historical Matter contained in each Table.

V. A Summary Sketch of Sacred History, of the Prophetical Writings, and of each of the Four successive Empires of Babylon, Persia, Macedon, and Rome.

VI. An Account of the Settlements of Nations, the Founding of States, the Building of Cities, with their Geographical Situations; the characteristic Features of their Governments and Laws; the Wars, Battles, Revolutions, and other Miscellaneous Events which furnish the materials of Ancient History, alphabetically arranged.

The whole intended to serve as an Apparatus for the perusal of the most approved and most generally received Historical Works.

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other I have met with; and therefore I shall confine myself to slightly noticing the uses to which it may be applied, and the method of its application. But first, anticipating the remark, that while it is tediously copious upon those early periods of history which are usually considered as uninteresting, and unnecessary, it has not been proportionably communicative with respect to the more popular æras, which are indeed the most prominent features of the science, I beg to observe, that although the expediency of laying some restrictions upon our researches into the records of antiquity is generally acknowledged, the circumscribing line between what is *useful*, and what *superfluous*, does not seem to have been marked with equal distinctness. It cannot prove satisfactory to the reflecting mind, to consider the annals of a nation, or people, uninteresting, merely because they relate to times the farthest removed from our own. The work of *Creation* had scarcely ceased, when that of *Redemption* began, (for "*the Lamb was slain from the foundation of the world*") both, therefore, equally relate to every descendant of Adam. Wherever a human creature has been found, there has the eye of Providence regarded, and the hand of Providence directed, the course of events. In this view of the subject, the early periods of ancient history would be equally interesting with those of modern times, could we with equal confidence rely upon the truth of their records; and it is only where this is wanting, that the historical student can be justified in rejecting the records of early times:—This, and not the imaginary claims of political importance, should direct our researches into the chaos of historical matter with which our libraries teem, and in which life is too short to permit of our indiscriminately wandering, perhaps to the neglect, and waste, and even profanation of the intellectual "*talents*" committed to our trust.

But in this view of things it may be asked, how can we admit the claims of all human beings to a share of our con-

sideration and interest, upon the ground of their having in common with ourselves one Creator, and one Redeemer, when it is proved upon the evidence of both profane and sacred writers, that myriads of human beings in the early ages (and indeed in every age of the world) have lived without the knowledge of their Creator, and died without that of their Redeemer? In reply it may be observed, that "*a man's heart deviseth his way, but the Lord directeth his steps*" (Prov. xvi. 9.); and *that*, whether man be conscious of the divine guidance or not. "*He himself made man from the beginning, and left him in the hands of his counsel.*" (Eccles. xv, 14.) To *all*, certain "talents" have been committed; and as divine wisdom alone can decide how much has been given, so nothing less can estimate how much will be required. We are not to weigh the responsibility of others, by our own; in all ages and countries of the world, the component parts of religion have been *faith* and *practice*, and it is by the relative proportion of these to each other, that we are to judge of the spiritual state of our fellow creatures. Thus much however has been revealed to us, that God "*giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him, though he be not far from every one of us; for in him we live, and move, and have our being.*" (Acts xvii. 25-28.) His eyes were over the heathen, though the heathen saw him not.—He guided their steps, he received the prayers which in sincerity and truth they offered to their idols, and their oracles were subject to his direction;*

* "The most ancient *oracles* in the Heathen world, were unquestionably dictated by the *Spirit of* TRUTH; for God never left himself unwitnessed by his *extraordinary* interpositions, as well as by the ordinary dispensations of his Providence."—*Hales's Analysis*, vol. iii. p. 498.

and we may suppose that could we be made acquainted with the *real* history of every nation of antiquity, we should find continual proof that God has, in all ages, been "*no respecter of persons, but that in every nation, he that feareth him and worketh righteousness is accepted with him.*" (Acts x. 34, *compare* Rom. ii. 12.) But in addition to the proofs to be found in the inspired writings that "*the ways of God are equal,*" (Ezek. xviii.; Jer. xxxv. 15-19), let us enquire how far the chosen people of God, the Israelites, were *really* favoured above the heathen; or rather, how far they benefited by the distinction afforded by the divine favour in the knowledge of the attributes of God, as revealed by the law and the prophets. Did the knowledge or law of God avert from them the temporal punishment of their individual sins? Did they suffice to make them "*wise unto salvation?*" Did the moral code of the Decalogue, or the holy ordinances of the Levitical service, or its numerous sacrifices, supersede the necessity for the one great sacrifice of atonement which has been made for *all the sons of Adam?* (1 Cor. xv. 22.) On the contrary, is not the law declared to have been for the *knowledge*, not *remission* of sin? (Rom. iii. 20.; Ezek. xx. 25.); and if it was written on "*stone*" for the Jews, was it not *promised* to be written "*in the hearts*" of the Gentiles; (Jer. xxxi. 33.; Ezek. xi. 19-22.) The *shadow* only was confined to the *Jews*, the *substance* was extended *to the whole world*. Was it not those *very* Israelites for whose rebellious obduracies the serpent was lifted up in the wilderness, they doing by anticipation, what sinners now do by retrospection, viz. "*crucify to themselves the Son of God afresh, and put him to an open shame*" by their *sinful* or *negligent* lives? and as they served at that time for an example of God's *goodness*, do they not now manifest his *truth* and his *justice*, as revealed by his prophets? Have they not been "*removed into all the kingdoms of the earth,*" Deut. xxviii. 25.) and *scattered among all people from the one end of the earth*

even unto the other?" (ver. 64.) have they not been made "*an astonishment, a proverb, and a bye word among all nations?*" (ver. 28, 37. Isa. 65.) What would it have availed all the nations of antiquity to have had similar advantages, if they had made no other use of them than was made by the Jews? A strict examination into the moral government of God, will be the clearest vindication of his moral justice, and the amplest proof, that "*with whatsoever measure the creatures of God mete withal, it shall be measured unto them again.*" With respect to the larger portion of divine guidance and direction afforded to the Jews by the means of prophets, let it be remembered that such direction was always proportioned to the "*talents*" committed to the trust of the "*workmen*" in question. To the Jews much more was given than to the Gentiles, and consequently from them, much more was required; and we find that the abuse of the light that was afforded them, excited the anger of God, who, by the mouth of his prophet Jeremiah, draws a striking comparison between the *fidelity* of the Heathens to their *false Gods*, and the *fickleness* and *defection* of the Israelites under the clearest evidence of divine jurisdiction. (Jer. ii. 10. &c.) And let us observe also how little the insincere Israelite had the advantage over the illiterate Heathen in the guidance of the prophets; (Ezek. xiv.) and a farther instance of the divine approbation *of consistency* in *faith and practice*. (Jer. xxxv.) Indeed the general tenor of the prophetical writings, proves God to have been "*a God afar off*" as well as "*a God at hand:*" (Jer. xxiii. 23.) both Jews and Heathens contributed to illustrate the grand scheme of redemption by God's FREE GRACE; for while the law proved to the Jews that no man can be saved by *his own righteousness*, the fallibility of *human reason* was shewn in the Heathens. (1 Cor. i. 21.) Let us not therefore consider as "*common or unclean*" what we have reason to believe "*God has cleansed,*" nor reject as uninteresting or unimportant the annals of our fellow

creatures, of whatever age or country. "*Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts;*" (1 Cor. iv. 5.); for "*who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea he shall be holden up, for God is able to make him stand.*" (Rom. xiv. 4.)

Having shewn the claims which ancient history has to our attention, it is necessary to consider the obstacles which obstruct our researches into it. These may be comprised, 1st, in the scantiness of the accounts that have descended to us of the occurrences of the early ages: 2nd, in the distorted medium of fiction and fable through which we view them: 3rd, in the disagreement of authors as to their chronological arrangements: 4th, in the destructive tendency of conquest, by which some of the most important records have been destroyed. Wherever these obstacles have interposed in a way to exclude the possibility of arriving at a certain conclusion, I have judged it expedient to leave a *blank*, rather than insert a *doubt*; the early Tables will therefore appear to furnish little information; and in-

"The mazes of the labyrinth of *Profane History*, are to the full as abstruse and intricate, as the mysteries of *Revelation*; and whosoever attempts to develope the tales and reveries of *Sanchoniatho* and *Berosus*, *Manetho* and *Herodotus*, will find them as hard to be understood, as hard to be interpreted, and as hard to be reconciled to each other, and to the truth of history, as the profound prophecies of *Jacob*, *Balaam*, and *Moses*; the sublime visions of Isaiah, Daniel, and the Apocalypse.—(*Hales's Analysis*, vol. iii. p. 8 *of the Preface*.) The unknown and fabulous times as distinguished from the historical, by that great chronologer *Varro*, furnish 'a choice of difficulties' to the chronologer, the antiquary, and the historian. We remark in the Extravagant *Gods*, *Demigods*, and *Heroes* of the remotest antiquity, a strange confusion of names and titles. Frequently the same name denotes different persons, at different times; and as frequently, the same persons, the same times, and the same events, are disguised under different names, fables, and fictions."—P. 16.

deed they are intended only to afford *connecting links*, or *stepping stones* to more authentic æras. My great object has been to lead and stimulate to the investigation of *truth* —to furnish a clear and strong outline of *facts*, in such distinct, and immediate, and uninterrupted succession, as may naturally connect *cause* with *effect*, and obviously suggest a train of fair and rational reflections and conclusions. Such a plan I have found necessary to guard against the *imperfect* (if not *false*) impressions, which are too frequently made upon the imaginations of youthful students, by the *terms* in which historical characters or transactions are introduced to their notice; — CONQUEST, EMPIRE, MAGNANIMITY, GENEROSITY, CLEMENCY, JUSTICE, MODERATION, PIETY, PATRIOTISM, are *terms* to which the youthful mind attaches definite ideas, and through the medium of those *ideas*, as established by the exciting *term*, all is *admitted* that tends to confirm the original bias, all excluded that might naturally form a counterbias, by which the two sides of the question would be fairly balanced. A man leads a band of desperadoes into a distant province which he CONQUERS, and there with MAGNANIMITY, and GENEROSITY, and CLEMENCY, spares the lives of wives, children, and captives, encounters all hardships, divides his acquisitions with his followers, &c. &c.—He is a HERO! Such is the impression made, and it is seldom combated by any reflection upon the *devastation of private property*, the *destruction of general peace and comfort*, that marked the conqueror's track to the scene of his exploits: upon the *injustice* of seizing the property of another, the murderous cruelty of causing the death of the *husbands* and *fathers* of those to whom such "CLEMENCY" was shewn.—No, he is still a HERO; imperfections he might have, but they were the exuberances of his GREAT QUALITIES.—*See Alexander the Great.*) We read of a MIGHTY EMPIRE;—its boundaries are not consulted; no matter if it contain but two hundred miles square, peopled with absolute savages,—it is

a "MIGHTY EMPIRE," and he who successfully annoys its inhabitants, and forces them to acknowledge him the stronger in the contest, is its "CONQUEROR;" no matter if he hold it but six months, *time* as well as *space*, is overlooked.

The CHRISTIAN HERO with exemplary PIETY ascribes all his success to the direction of the true God, abjures his Pagan divinities, and encourages the *true religion* in his *state*. No examination is made as to its *exemplification* in *his own moral character and conduct*, he is a PROMOTER OF CHRISTIANITY; though he vacillate between contending sects, as an ambitious or inconsiderate policy may suggest; though he put his own son to death, *(see Constantine the Great)*; though he manifest, in various instances, an unjust, cruel, and vindictive temper, *(see Clovis the Great)*; though he make his religion a cloak for the most barbarous outrages upon the *Pagans* who refuse conversion to Christianity, in *one country*, while he employs an army to establish the Mahommedan apostasy in *another*, (*see Charlemagne*); he is a model of *piety* and *humility* though he have been a *murderer*, a *tyrant*, and a *usurper*; and though he *continue* in his usurpation, laying aside only the outward insignia of royalty, (*see Canute the Great*). In all ages of history, the term PATRIOTISM has been applied to those who were what nothing but "the truth, the whole truth, nothing but the truth," speaking in their *actions*, sifted to their *motives*, and pursued to their *consequences*, can declare.—From such impressions from the *language* of some of our most learned and enlightened historians, it is surely incumbent upon us to guard the youthful mind, by furnishing it with means of forming a fair and consistent estimate of *characters* and *transactions*; and this I conceive may best be done by laying before our pupils the whole series of facts *at once*, instead of submitting to their perusal, *in the first instance*, those works in which the events are *separated* by the *comments* of the author. Let

it not be supposed that I would inculcate a spirit either of *suspicion* and *distrust*, or of *severe* and *uncharitable censure*: a habit of fairly summing up the evidence constituted by *facts* can never lead to such a result, for its natural tendency will be, to strengthen the judgment of the youthful mind, and to accustom it to *look for*, and *aim at*, *consistency* in all things. Due allowance will be made for those crimes in the heroes of antiquity, which belonged, in a great measure, to the character of the times in which they lived; and due praise bestowed upon those nobler qualities which were peculiarly their own: but *crime* will not be suffered to excite *admiration*, however brilliant it may appear, when surrounded by the blaze of heroic achievements.

I have found the present work conducive to the realization of this object, by giving in the Tables a clear full view of the facts which form the outline of general history, as comprised in the Scriptural Records, (the earliest and most uninterrupted chain of history), and in the history of the three great branches of the Early Settlements of the Sons of Noah, merging at length into the four great empires by which Ancient Profane History is distinguished, and of which the history of every country, in every age of the world, may be considered either as a *branch*, or a *dismemberment*.

In the division of the periods of history which the Tables illustrate, I have been principally guided by the general flow of time as it related to the developement of *civilization*, *literature*, *&c.*, in the hope of suggesting the expediency of combining the *train of anecdote* with the *Biography*, the *Mythology*, the *Literature*, the *Monuments of Art*, the *Natural History*, the *Customs and Manners*, the progressive unfolding of *Evangelical truth*, of each period. Such a method would make the *past* as it were *present* with us, and with respect to *Sacred History* in particular, be of incalculable advantage; for it was with a reference to the existing state of *Manners*, *Customs*, *Natural History*, *&c. &c.*,

that the similitudes, with which the propheticical writings abound, were drawn; and of which we cannot form an adequate idea, without *identifying* ourselves with the *times* in which they were written.

As the introduction of the Names of Illustrious Persons would have crowded the Tables, I have thought it better to subjoin them in an Alphabetical List, and the Explanatory part, illustrating the separate columns, will be thrown into a small volume, as the best adapted to purposes of comparison and reference.

It is not without a feeling of anxious diffidence that I announce, as a clue to the whole work, the two Tables relating to *Prophecy*.—In the first, I have endeavoured to sketch the regular course of God's revelations by his oracles and prophets; in the second, the line of accomplishment of those which form a peculiar connection between Sacred and Profane History. I am aware that some objection has been made to the introduction of so high and awful a subject into the common course of historical research; but when treated (as I trust it is in the present work) with reverence and sobriety, and an entire submission to such historical authorities as must secure it from the danger of being lowered in the hands of so humble an advocate as myself, the objection is obviated. The learned and pious Bishop Newton has declared, that "*Prophecy* is but *History anticipated*, as *History* is but *Prophecy accomplished*;" and surely every thing that tends to stimulate to the perusal, and facilitate the comprehension of such works as his "*Dissertations on the Prophecies*" may, with something more than *safety*, be introduced into an elementary work for the uses of education. As a *guide* and *companion* to the perusal of the best historical authors, its real use can only be ascertained by employing it in that character. The chronology of the whole has been arranged, as far as consistency and connection would admit, by Blair's Tables, (they being the most generally received,) occasionally rec-

tified by the works of Lempriere, (and particularly in Sacred History), of Dean Prideaux, and Dr. Hales. The Ancient Profane History will be found to coalesce with any of the standard Universal Histories, and the best writers upon Grecian and Roman History. A necessary attention to brevity and clearness has induced me to abandon the intention I had originally formed, of making copious and particular references to the authors from whose works I have extracted. Independent of the additional expense that would attend such a plan, it would serve only to fire and perplex the eye: I have therefore only marked the material disagreements in the accounts of authors of equal celebrity upon important points. Where an error of date may seem to exist, a reference to the Explanatory part of the Work to which the particular column refers, will give the grounds of the difference. The greatest attention to accuracy and general consistency has been paid, both in the compilation of the Work, and in the carrying it through the Press; and no expense has been spared that could contribute either to its clearness, its durability, or its neatness. For its *style* and *language* I am anxious to claim some indulgence, upon the score of the state of suffering, both of body and mind, occasioned by frequent and severe attacks of indisposition, and repeated strokes of domestic calamity, that have marked the whole period of it's preparation for, and passage through the Press: but secure of not having laid myself open to the charge or penalty of either *carelessness* or *presumption*, I would rather *challenge* than *deprecate*, fair and candid criticism; and the more so, as it might afford me an opportunity of *explaining* an *apparent*, or of *rectifying* a *real* error, in the Second part of the work. To Subscribers *only* the First part, comprising the whole of Ancient History, is now presented.—To the Public it will not be introduced until the Tables of the Middle and Modern Ages shall have added the most interesting and useful portion of the Work.

In a work of this description, it might perhaps be expected that a list of books, forming a desirable course of historical study, should be specified; but this, I am for many reasons, induced to omit. No theoretical plan can supersede the necessity of a discriminating judgment on the part of those who superintend the studies of young people. Unhappily, the best sources of historical information are not always the safest or purest, with respect to the highest objects of mental cultivation. "*To the pure*" indeed, "*all things are pure;*" but though to such "*all things are lawful*" all may not be "*expedient.*" In all cases it will be well to lay such a foundation of religious instruction as may constitute a rallying point, to which every subject of discussion may with safety be traced back; and above all, to keep steadily in view the active operations of a superintending Providence, by which the good and evil actions of men work together for the accomplishment of God's designs, proving both his *distributive* and *retributive* interference in all the affairs of this world. With such a view of the subject the present Work was compiled, and to those Mothers and Teachers who entertain similar sentiments, I trust it will prove serviceable.

Reiterating the assurance of my sincere gratitude for all your kindness to me in general, and for the particular instance of it, of which I am now availing myself, by inscribing to you my humble and wholly unassisted attempt to be *useful*,

I remain, GENTLEMEN,

Your most obliged,

And devoted humble Servant,

THE AUTHOR.

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COMBINED VIEW

OF THE

MATTER CONTAINED IN EACH TABLE.

THE following Work, intended as a Guide and Companion to the youthful Student, in the perusal of those standard works upon historical subjects which are generally received, and usually read in the course of education, proposes to furnish an outline of facts, to be filled up by the perusal of the works alluded to in the Tables. The great aim being to make the coup d'œil a faithful index to the historical importance of the period of time illustrated in each, the most prominent features only will be marked; the blanks left may easily be filled up by the reader who wishes to make them a repository for those lists of Kings, &c. whose names only have decended to our times. Ancient Profane History will be dated from the dispersion of the descendants of Noah from Babel, B. C. 2247. The interval between this date and the Christian era may be divided into three grand periods; 1st, the *Fabulous Period*, reaching to the first Olympiad, B. C. 776, and containing about 1471 years. Of this period there are few records to be depended upon except those contained in the Sacred writings.

2d, The *Obscure Period* comprises the time between the first Olympiad, B. C. 776, and the accession of Cyrus to the Persian Empire, B. C. 537, and contains about 239 years. In this, Profane writers are checked by the Pro-

phets, and the records of the former may be rectified by a comparison with those of the latter.

3d, The *Authentic Period*, from the first year of Cyrus, B. C. 537, to the birth of Christ. In this period the Sacred writings are themselves confirmed by the Greek and Latin historians.

Besides these great divisions of time, we may specify ten periods by which Ancient History, whether Sacred, or Profane, may be subdivided, and with a reference to which the Tables accompanying this work have been arranged. They are as follow:

TABLE I.

First Period of Ancient History, from the CREATION OF THE WORLD, to the UNIVERSAL DELUGE, containing 1656 years. It relates wholly to the history of the Antediluvians, recounts the creation and *fall* of man, the promise of redemption by "*the seed of the woman*," B. C. 4004, the universal corruption of the human race, and the destruction of all but Noah and his family by the waters of the flood, B. C. 2348—the only authentic record of which is to be found in the first six chapters of the Book of Genesis—(see Sacred History and Prophecy, 1st Period of each.)

TABLE II.

Second Period of Ancient History, from the DELUGE to the CALL OF ABRAM, containing 427 years. It is confined principally to Sacred History; describes the repeopling of the earth by the sons of Noah, its division among them, the dispersion of their descendants from Babel, B. C. 2247, the separation of Terah and his family from their idolatrous ancestors, B. C. 1926, and the renewal of the covenant of grace already made to Adam, confirmed to Noah, and intailed in the family of Shem, (*see Table of Prophecy, 1st and 2d Period*, B and D) and the call of Abram, B. C. 1921—the records of which are to be found in the Book of Genesis, from the sixth to the twelfth chapter.

From Gen. x., we derive also the only authentic records of the first settlements of the descendants of Noah in Asia, Africa, and Europe, as laid down in the Table of Prophecy, under the prophetic curse and blessing of Noah upon his sons (*see the Table, 2nd Period*, C, D, E*.) This period, as far as it relates to Profane History, is buried in almost total obscurity, and the few events inserted in the Table, are designed only to serve as rallying points, whence to date the empires which, in after ages, sprung out of these settlements, as the founding of Babylon by Nimrod, B. C. 2246, of Egypt, (which though independent of Babylon will yet to a certain degree be identified with that Empire as a Ham-ite settlement) by Menes, B. C. 2188, and of Sicyon, the earliest Grecian state, B. C. 2088.†

TABLE III.

Third Period of Ancient History, from the CALL OF ABRAM to the EXODUS, containing 430 years. In Sacred History it comprises the travels and trials of Abraham, and the history of his sons Isaac, Ishmael (with the Arab tribes springing from him) and the six sons of Keturah, from whom came the Midianites. Also of Lot, the progenitor of the Ammonites and Moabites, of Esau, the father of the Edomites, and Jacob with the twelve tribes of Israel. It relates the several revelations of God to the afore-mentioned Patriarchs, the commencement of the Egyptian bondage, B. C. 1920, the institution of the rite of circumcision, and the destruction of Sodom and Gomorrah, B. C. 1897, the persecution of the Israelites in

* The patriarch Job is supposed by many authors to have lived during this period, in which case his book will illustrate the state of religion, learning, manners, &c. of these times—(see Prophecy, 2nd Period.)

† The foundation of the Empire of China, by Fohi (who could be no other than Noah) also belongs to this period.

Egypt, B. C. 1577, and their miraculous deliverance under Moses, B. C. 1491, the accounts of which will be found in Gen. from ch. xii. to Exod. xii. The evangelical promise made, in the first period, to Adam (*Gen.* iii. 15.); confirmed to Noah (ch. ix. 9.) and Shem, ver. 26, in the second, is, during the third, expounded to Abram in precious "*promises.*" Typifying the Messiah, he is distinguished as the founder of "*a great nation*, as a "*blessing*," in whom "*all the nations of the earth should be blessed.* (Gen. xii. 2, 3,; xviii. 18; Gal. iii. 9, 9.) In the offering up of his son, he was made to feel (as a father) the great love of God to his creatures, in giving his beloved son to die for the salvation of sinners; and to anticipate the resurrection from the grave, in the restoration of Isaac, (*Gen.* xxii. 1-18.; Heb. xi. 17-19) *(see Table of Prophecy, Third Period,* F.)—these revelations are confirmed to Isaac, (G.) and Jacob, (H.) to whom also the descent of the Messiah from the tribe of Judah was revealed, Gen. xlix. 10. 1 Chron. v. 2.

Of the Assyrian Empire, during this period, nothing is authentically known. Egypt wa remarkable as the seat of learning, of the nature or extent of which, we have however little means of judging; though from the accounts of its buildings, &c. we may infer the progress of the arts and sciences. Of Greece, including Asia Minor, we have only to remark the foundations of the separate states of Argos, B. C. 1856; Athens, B. C. 1556; Troy, B. C. 1546; Sparta, B. C. 1516; and Thebes, B. C. 1493; and some miscellaneous circumstances belonging rather to mythology than history.

TABLE IV.

Fourth Period of Ancient History, from the EXODUS to the TAKING OF TROY BY THE GREEKS, containing 307 years. In sacred history it comprises the wanderings of the Israelites in the wilderness—the institution of the Jewish law, civil as well as ecclesiastical, B. C. 1490—the conquests of Joshua, and the settlement of the tribes in the

lot of their temporal inheritance—their five first servitudes under the idolatrous nations, and their conduct under the judges appointed by God to deliver them; all which is related in the books of Exodus, from ch. xiii. of Leviticus, Numbers, Deuteronomy, Joshua, and Judges, to ch. xii. The book of Ruth also belongs as an episode to this period, the sacred records of which form a *typical* history of gospel truths and ordinances, *(see Prophecy, 4th Period;)* but as new light, we must remark that by Moses, the Saviour of the world is described as "*a prophet like unto himself,*" Deut. xviii. 15; that is, a *Jew* by birth, of the *middle class of the people;* holding *immediate intercourse with God;* performing *miracles;* a *mediator* and a *lawgiver.* Let us also particularly observe the law for the cleansing of the leper, (*Lev.* xiv.) and the sacrifice of atonement, (*Lev.* xvi.) the first, plainly foreshewing the efficacy of the blood of Christ for the cleansing of the particular sins of individuals; the second, the satisfaction made to the justice of God by the death of Christ, and the *taking away* of the sins *of the whole world* by him, (ver. 21, 30.)—The lifting up of the brazen serpent in the wilderness, seems the first intimation of the *manner* of the Saviour's death, as the method of cure to those bitten by the fiery serpents points to the *manner* in which Christians avail themselves of the *substance,* of which this was the *shadow,* (Numb. xxi 5-9,)—"*look* unto me, and be ye saved all the ends of the earth.*" (Isa. xlv. 22. Wis. xvi. 5-12.)

The Assyrian Empire exists in the scale of time, but of its history, during this period, we have no authentic records. Herodotus places here (B. C. 1230) the accession of Ninus, who is frequently confounded with the first founder of Assyria—Dr. Hales calls him Ninus II.—Blair omits him altogether. Of Egypt little more is known; some authors

* *Believe and trust in;* see *Cruden's Concordance,* on the word serpent; also that article, Fourth Period of Prophecy in this work.

place here the reign of Sesostris,* 1308, and impute to him achievements that do not correspond with the character of these early times.

Greece is lost in fable,† yet specifies the foundation of Corinth, B. C. 1388.—The life of Theseus, by Plutarch, may illustrate this period of Grecian history.—Minos, the Cretan lawgiver, flourished in this age, B. C. 1406.—Italy (peopled from Greece) sends out colonies into the island of Sicily, B. C. 1285.

TABLE V.

Fifth Period of Ancient History, from the TAKING OF TROY BY THE GREEKS to the FOUNDING OF SOLOMON'S TEMPLE, containing 192 years. It carries on the history of the Israelites through their sixth and seventh servitudes; their rejection of the Theocracy, and appointment of a temporal king, B. C. 1095. The entire reigns of Saul and David, and the beginning of that of Solomon. The records of this period will be found in the book of Judges, from ch. xiii., the two books of Samuel, the 1st of Kings, to ch. vi., the 1st of Chronicles, and the 2nd to ch. i. The prophecies of Nathan and David, in the Psalms, will illustrate the gradual progress of divine revelation; to the latter it is promised that the Messiah shall be of his family, and "*the fruit of his body*," Ps. cxxxii. 11. The Psalmist is divinely inspired to foreshew the sufferings of Christ, Ps. xxii. 1-18; xxxi. 9-18; lxxxix. 38-51; his resurrection, Ps. xvi. 10; xvii. 15; xlix. 15; lxxiii. 24; his ascension into heaven, and the subjection of all things

* "There is no date perhaps in the whole range of profane chronology, more disputed than that of the age or accession of Sesostris. Epochs have been assigned by Eusebius, Usher, Marsham, Newton, Jackson, Larcher, and Playfair; the extremes differing near 600 years.—*Hales's Annal.* vol. iii. p. 464. Dr. Hales gives the above date from Diodorus.—Blair gives 1485 B. C.

† The Iliad and Odyssey of Homer are said to illustrate the existing state of Grecian manners, during this period.

to him, Ps. viii. 5-8; xlvii; 100. (*see Prophecy, 5th Period*, M. and N.) Under this period falls the establishment of schools of the Prophets, preparatory to that regular succession of inspired teachers which, in some degree, replaced the Theocracy. Their office was to inculcate the duties of the moral law, and to explain the *spiritual* meaning of the Levitical ceremonies, Nehem. viii. 8, 9.

During this period, Babylon and Egypt remain in obscurity—Greece continues involved in fiction and fable; only we remark that Athens threw off the regal form of government about thirty years after it was assumed by the Jews, B. C. 1070. In Italy the descendants of Æneas begin the Latin kingdom.

TABLE VI.

Sixth Period of Ancient History, from the FOUNDING OF SOLOMON'S TEMPLE to the BUILDING OF ROME, containing 259 years. It gives, in the Jewish state, the reign of Solomon, the division of his dominions into the separate kingdoms of Judah and Israel, B. C. 975, the frequent defections of both those states from the true worship, the entire ministries of the prophets Elijah and Elisha, and the beginning of those of Jonah, B. C. 856, Amos and Hosea, B. C. 810, Joel, B. C. 809, Isaiah, B. C. 757, and Micah, B. C. 754, and brings the history of the kingdom of Judah down to the fourth year of Jotham, and that of Israel to the fifth of Pekah, the records of which will be found in the 1st Book of Kings from ch. vi; and 2d Kings to ch. xv; 2d Chron from ch. ii. to xxvii; and in illustration, the writings of the prophets who lived during this period. For the Evangelical history, *see Prophecy, 6th Period*, O, P, Q.

In Assyria we see the termination of its first Empire, B. C. 820, the accession of Pul to the throne, B. C. 777, who is employed by God to chastise the apostate kingdom of Israel, nearly about the same time that the prophet

Jonah was sent to preach repentance to the people of Nineveh, Egypt is famous for its Shishak,* B. C. 978, also employed by God to chastise the kingdom of Judah, B. C. 971. In Greece, we notice the legislation of Lycurgus in Sparta, B. C. 884, the founding of Macedon by Caranus, B. C. 814, the abolition of the regal power in Corinth, B. C. 779, the establishment of the æra of the Olympiads, B. C. 776, (which terminates what is styled the *fabulous age*, *see p.* 23,) and the limitation of the supreme power of the Archon at Athens to ten years, B. C. 754. During this period Homer and Hesiod† are said to have flourished, as also Thaletes of Crete, the poet, about 900. Here also we place the founding of Carthage, by Dido, B. C. 869, of Lydia by Ardysus, B. C. 797, and of Rome by Romulus, B. C. 753.

TABLE VII.

Seventh Period of Ancient History, from the FOUNDING OF ROME, to the SUCCESSION OF CYRUS TO THE PERSIAN EMPIRE, containing 216 years. In Sacred History it recounts the chastisement of the kingdoms of Judah and Israel by the king of Assyria, B. C. 740, the total destruction of the latter by Shalmanezer, B. C. 721, the invasion of the former by Sennacherib, B. C. 711, and the miraculous interposition of God to destroy his army, B. C. 710, the captivity of Manasseh by Esarhaddon, B. C. 677, and his restoration to liberty, B. C. 665, the invasion of Holofernes, General of Nabuchodonosor, king of Assyria, and his death by Judith, B. C. 640, the final conquest of Judah by Nebuchadnezzar, B. C. 587, and the seventy years Babylonish captivity, beginning B. C. 605. To this period belong the entire ministries of the prophets Nahum, B C. 720, Zephaniah, B. C. 640, Jeremiah, B.C. 628, Habakkuk, B. C. 612,

* Shishak is not unfrequently confounded with Sesostris.

† Homer and Hesiod first introduced the Egyptian literature into Greece. See Shuckford Con. vol. i. p. 46, &c. of the Preface.

Ezekiel, B. C. 595, Obadiah, B. C. 588, and Daniel, B. C. 569, as also the conclusion of those of Hosea, Isaiah, and Micah, the records will be found 2 Kings, from ch. xvi, to the end of the book; 2 Chron. from ch. xvii, to the end, the writings of the prophets of this period, and the Apocryphal Books of Tobit and Judith. The prophetical writings of this and the last period afford a bright blaze of Evangelical truth. The Messiah, who in the first period of history had been made known as "*the seed of the woman*" who should "*bruise the serpent's head*," Gen. iii. 15—in the second as "*a blessing*" in the family of Shem, Gen. ix. 26—in the third, as "*a blessing to all the families of the earth*" Gen. xii. 2, 3, as the purchaser of salvation by a perfect *obedience*, Gen. xxii. 15, 18; xxvi. 3-5; Rom. v. 19; Phil. ii. 8-11; in the fourth as a *Prophet, Mediator, Lawgiver, (Deut.* xviii. 15-19.) as the *Atonement of sin*, by paying its deserved penalty, *Lev.* ch. xiv. and xvi.) and the healer of all its wounds to those who would *look* to him in faith, (Numb. xxi. 6, 9. John vi. 40); in the fifth, bringing life and immortality to light, by conquering death, and ascending as a *king* and *priest* to heaven, there ever living to make intercession for us; Ps. v. 2, 4; viii. 5, 6; xlvii.; lxviii. 14; 110; Heb. v. 5, 10; Eph. i. 20, 23; is in the sixth and seventh, described with minute exactness as being *born at Bethlehem*, Mic. v. 2; by a miraculous birth, Isa. vii. 14; as "*bearing our sins*," and imparting to us his righteousness—as being "*led as a lamb to the slaughter*," put to death "*with the wicked*," buried with "*the rich*," prolonging his days after death; as having joy and satisfaction in the *fruits* of "*the travail of his soul*," Isa. liii; even the time is specified at which God should "*finish the transgression and make an end of sin, and make reconciliation for iniquity, and bring in everlasting righteousness.*" Dan. ix. 24, 27; "and the *character* of the time, a time of "*peace*," Isa. ix. 4-7, according to Bishop Louth's translation. *(See also Prophecy, 6th* and *7th Periods.)*

Profane History now becomes interesting. In the Assyrian Empire we see two kingdoms established. That of Assyria under Tiglath Pileser, and that of Babylon under Nabonassar, B. C. 747. These separate states, after running parallel to each other for about 67 years, are reunited by Esarhaddon, son of Sennacherib king of Assyria, B. C. 680, who removed the seat of his empire to Babylon. The province of Media, which had revolted from Assyria, B. C. 710, maintained its independance, and soon after became a regal state under Dejoces, B. C. 708. Upon the death of Esarhaddon, B. C. 667, his dominions are again divided; Soasduchinus has Babylon, and Ninus III. Assyria.* In the latter state we principally observe the contentions between Nabuchodonosor and the kings of Media, B. C. 641, and the invasion of Judea by Holofernes, B. C. 640. It was totally extinguished in the conquest and destruction of Nineveh, by the combined forces of Cyaxares king of Media, and Nabopolassar king of Babylon, who divided the Assyrian territory between them, B. C. 606.† With Nebuchadnezzer (now the colleague of his father Nabopolassar), begins the Babylonian Empire, alluded to in the prophecies of Isaiah, Ezekiel, Jeremiah, and Daniel; the latter, represents it as "*the golden head of the Great Statue*," ch. ii.; and "*the beast like unto a lion with eagle's wings*;" ch. vii.; (*see also Table of Prophecy*, R, S.) By the conquests of Nebuchadnezzar over Judea (formerly the land of Canaan) B. C. 587; Tyre, Arabia, B. C. 572; Æthiopia and Egypt, B. C. 571; he collected into one Empire the separate states comprised under the prophetic curse of Noah upon

* Dean Prideaux mentions only Soasduchinus as head of the consolidated empire of Assyria and Babylon; but the Universal History, Dr. Hales, and the Chronological Tables of Blair, give two distinct branches.

† This event had been predicted more than two hundred years by the prophet Jonah; by Nahum, ch. iii; by Zephaniah, ii. 13-15; *see also* Tobit xiv. 4, 8, 15.

Ham, and founded the 1st Scriptural Empire; (*see Table of Prophecy*, 2nd Period, C; 6th and 7th Period, 1st Div. R, S.) But this "*rod of the anger*" of God, (Isa. x. 5,) employed to execute his just judgments against the Jews who had broken their covenant with him, and upon the nations whose immoralities outraged the light of their own reason, and the lax precepts of their own theology, was himself the object of a penal prediction. His "*stout heart, and the glory of his high looks*" were to be "*punished*" and abased, (Isa. x. 12); neglecting equally the evidence of Divine Revelation, and of his own conscience, he became obnoxious to the punishment described, Dan. iv. Under his successors, Evil-Merodach, B. C. 561 ("*a cockatrice*," Isa. xiv. 29.) and Nabonadius, B. C. 555, called in Scripture Belshazzar, ("*a fiery flying serpent*," Isa. xiv. 49,) was filled up the measure of impiety that should draw down the vengeance of God upon the Empire, and which was executed by Cyrus, who conducted the united armies of Media and Persia against Babylon, and completed the conquest of that city and the destruction of her impious monarch, B. C. 538. Darius the Mede, the uncle of Cyrus, succeeded to the throne for one year, and was then succeeded by Cyrus, the predestined deliverer of the Jews from their captivity, (Isa. xlv.) The Cyropædia of Xenophon will be an entertaining illustration of this portion of Babylonian History.

In Egypt, (whose history till this time is too uncertain to be important) we observe the usurpation of the throne by Sabachon, king of Æthiopia, (*the So of Scripture*), B. C. 737.* The conquest of the country by Sennacherib, king of Assyria, B. C. 711. The anarchy which followed the expulsion of Taracas, (*or Tirhakah*) B. C. 688, ending in the election of twelve kings who reigned contemporaneously over the twelve provinces into which Egypt was

* This date is given from Blair; Prideaux gives it ten years later, B. C. 727.

divided. B. C. 685;* the re-establishment of a sole monarchy under Psammetichus, B. C. 670; under whom, and his successor Necus, B. C. 616,, the arts and sciences were encouraged in Egypt, the subjugation of Judea by the latter, B. C. 608, and the conquest of Egypt by Nebuchadnezzar, B. C. 571.

In Greece, during this period, we principally remark the struggles of the Lacedemonians with the Messenians, in the two first Messenian wars, B. C. 743 and 685; the successful result to the Lacedemonians, B. C. 724 and 671. In Athens we observe the Archonship restricted to an annual magistracy, B. C. 684. Draco institutes his sanguinary laws, B. C. 623, which twenty-nine years afterwards are repealed, and a milder form of legislation introduced by Solon, B. C. 594; after whom the government is usurped by Pisistratus, B. C. 560. In Corinth we see the usurpations of Cypselus, B. C. 659, and of his son Periander, B. C. 629. Literature, which had hitherto been principally confined to the sacred penmen, is, during the latter part of this period, cultivated by the Greeks. As Poets, we observe

EUMELUS *of Corinth*, B. C. 750.
ARCHILOCHUS, *the inventor of the Iambic verse*, 685, *and*
TYRTÆUS, *the Elegiac Poet*, 685.
TERPANDER, *the Lyric Poet, who added a fourth string to the lyre*, 675.
ALCMAN, *the Lyric Poet*, 670.
ARION, *the Musician and Lyric Poet*, 620.
ALCÆUS, *the inventor of the Alcaic verse, and*
SAPPHO, *the Lyric Poetess*, 600.
Æsop, the Mythologist, died 561.
STESICHORUS, *the Lyric Poet*, 576.
SUSARION *and* DOLON, *the inventors of Comedy*, 562.

* Under these kings, according to some, the celebrated labyrinth was constructed; though others attribute this work to the Shepherd kings, *(see Tables II. and IV.)*

THEOGNIS *of Megara*, 549.—Philosophy flourished somewhat later, under

PITTACUS *of Mytelene, one of the Seven Sages*, 612, died 570.

CHILO *of Lacedemon, also one of the Seven Sages, and author of the celebrated aphorism "know thyself,"* died 597.

EPEMENIDES *of Crete, reckoned one of the Seven Sages by those who exclude Periander, the first builder of temples in Greece*, 596.

SOLON, *the Athenian lawgiver and one of the Seven Sages, and*

THALES *of Miletus, (also one of the Seven Sages) founder of the Ionic Sect, and the first who calculated a solar eclipse with accuracy, discovered the solstices and equinoxes, and divided the heavens into five zones, and the year into 365 days*; 594.

ANACHARSIS *the Scythian, one of the Seven Sages*, 592.

ANAXIMANDER *of Miletus, the first who discovered the cylindrical form of the earth, and constructed spheres, maps, and sun-dials*, 568, died 547.

BIAS *of Priene, (one of the Seven Sages,)* 566.

ANAXIMENES, *of Miletus*, 556, died 504, *(pupil of Anaximander.)*

PHERECYDES, *(the first who delivered his thoughts in prose) Master of Pythagoras, asserted the immortality of the soul*, 547, died 515; *and*

PYTHAGORAS *himself, who flourished about* 539.

By the travels of the Grecian philosophers into Egypt, Phœnicia, and Babylonia, they acquired a knowledge of the principles of astronomy and the mathematics, which were so early cultivated in those countries; and probably obtained from the sacred records, or from the prophets of those times, their earliest notions respecting the immortality of the soul.

Rome flourishes under her six first kings, whose biography

by Plutarch and other writers, will best illustrate the Roman history of this period.

As Miscellaneous matter, we remark the accession of Gyges to the throne of Lydia, after the murder of his master Candaules, B. C. 718, and the extinction of that kingdom in the conquest of Crœsus, its last king, by Cyrus, B. C. 548.—The founding of the kingdom of Cyrene, by Battus, B. C. 630, and the incipient celebrity of the Syracusans, B. C. 552.

TABLE VIII.

Eighth Period of Ancient History, from the ACCESSION OF CYRUS TO THE THRONE OF PERSIA to the Destruction of that Empire by ALEXANDER THE GREAT, containing 206 years. It contains, in Sacred History, an account of the Jews, on their return from captivity under Zorobabel, B. C. 535; the re-building, B. C. 534, and dedication of their second Temple, B. C. 515; the re-establishment of their civil and ecclesiastical laws, by Ezra, B. C. 458, and Nehemiah, B. C. 445 and 424.—At Babylon, the deliverance of the Jews through the intervention of Mordecai and Esther, from the machinations of Haman.—The ministries of Haggai and Zechariah, B. C. 520, and Malachi, B. C. 436, fall under this period; towards the end of which, the Scriptures of the Old Testament close, and the spirit of prophecy ceases. *(see Prophecy,* 8th Period, W.) The Jews are transferred from the Persian to the Grecian jurisdiction by the conquests of Alexander the Great, B. C. 331. The Sacred History of this period will be found in the last ch. of 2nd. Chron. from ver. 22, the books of Ezra, Nehemiah, and Esther.

To the first, or Babylonian, succeeds the second, or Persian Empire, dated from the accession of Cyrus, B. C. 537. The outlines of its history are marked with extraordinary precision in the prophecies of Daniel *(see Prophecy* 6th and 7th Period, R, S, T, V, 2nd Div.) We principally

remark the entire subjugation of Egypt by Cambyses, B. C. 525; the accession of Darius Hystaspes to the throne, B. C. 521; the revolt and recovery of the province of Babylon, B. C. 517; the Wars of Darius with the Scythians, beginning B. C. 514, and with the Greeks, which blends the Persian with the Grecian history, during the whole of this period. Egypt (now a province of the Persian Empire) exhibits a constant succession of revolts, the principal of which are, that under Inarus, supported by the Athenians, 463; that under Amyrtæus, who becomes king, B. C. 414; and is succeeded by eight others, the last of whom (Nectanebus) is conquered and expelled by Artaxerxes Ochus, B. C. 350. The whole Persian Empire was conquered and extinguished by Alexander the Great, B. C. 331.—*In illustration of Persian history we may notice the following military characters:—*

Oræтes, *Persian Governor of Sardis; he put to death Polycrates, Tyrant of Samos*, 522.

Otanes, *Governor of the sea coast of Asia Minor for Darius Hystaspes*, 521.

Artaphernes, *Governor of Lydia, insists upon the reinstatement of Hippias, by the Athenians, which they refuse, and this leads to the burning of Sardis*, 504.—*He puts to death Hestæus, Governor of Miletus, and fomentor of the Ionian revolt*, 496.

Aristagorus, *Persian Governor of Miletus, revolts and burns Sardis*, 504; *is defeated and killed, and his army cut to pieces by the Thracians*, 499.

Mardonius, *sent by Darius Hystaspes on an expedition against the Greeks, which fails, and he is defeated with great loss*, 494; *is defeated and killed by Pausanias in the battle of Platæa*, 479.

Datis, *defeated and killed in the battle of Marathon*, 490.

Ariamenes, *Admiral of the Fleet, defeated and killed in the battle of Salamis*, 480.

Megabyzus, *subdues Egypt*, 456.

OSIRIS, *defeated by Cimon the Athenian General*, 450.

PHARNABAZUS, *assists the Lacedemonians against the Athenians, in the Peloponnesian war*, 409.

TISSAPHERNES, *seizes Alcibiades*, 412; *served in the battle of Cunaxa*, 401; *defeated by Agesilaus, king of Sparta, and put to death by Artaxerxes Mnemon*, 395.

TITHRAUSTES, *succeeds Tissaphernes*, 395; *bribes Agesilaus to withdraw his army.*

STRUTHAS, *employed against the Lacedemonians in Lower Asia*, 393.

DATAMES, *Governor of Caria*, 362.

ZOROASTER, *the Persian Prophet, is said by Prideaux* to have flourished in the reign of Darius Hystaspes.*

CTESIAS, *the Historian, also lived during this period; he was taken prisoner by Artaxerxes Mnemon in the battle of Cunaxa*, 401; *and lived* 17 *years at the Persian Court, where he wrote his History of the Assyrians and Persians.*

The history of Greece becomes very interesting during this period. In the early stages of it, we remark the expulsion of the Pisistratidæ, B. C. 510; leading however to the war with Persia,† which was terminated so gloriously for the Athenians by the victories of Cimon, who forced the Persians to a disgraceful peace, B. C. 470.—This war had formed a point of common interest, and proved a school of military discipline to all the states of Greece; whose history however may, from this time, be divided into two great branches; that of the Athenians (who now bore the ascendancy in power and consequence) and that of the Lacedemonians; and their mutual jealousies and struggles for supremacy, will furnish the key to Grecian history for

* See p. 51, of his Life, prefixed to the 1st vol. of his Connection, and p. 268 of the same vol.

† Hippias being banished, fled to Darius Hystaspes, King of Persia, who insisted upon his restoration; which being refused by the Athenians, was the proximate cause of the commencement of hostilities.

nearly the whole of the remainder of this period; the other states being *generally* identified with one or other of these as their respective allies. These competitions will be traced through the 3rd Messenian war, B. C. 465; the 1st Sacred war, B. C. 448; and the Corcyrian, B. C. 439 and 435; leading to the Peloponnesian war, B. C. 431; ending, after a contest of 27 years, in the subjugation of Athens by the Spartans, under Lysander, and the imposition of the "Thirty Tyrants," B. C. 404; they are expelled by Thrasybulus, B. C. 401, who procures a peace with Sparta. The issue of the Peloponnesian war gave Sparta the ascendancy in Greece, and we are now to observe the war of Agesilaus with the Persians, undertaken for the purpose of restoring the Greek cities of Asia Minor to liberty, B. C. 396; the Corinthian war, B. C. 395; the efforts of the Thebans (assisted by the Athenians) to regain their liberty, B. C. 379; the massacre of the Orators at Argos, B. C. 370; and the rise of Jason, Tyrant of Phærea. The 2nd Sacred war, B. C. 357; the subjection of the principal part of Greece by Philip of Macedon, B. C. 338; the succession of Alexander the Great to the throne, B. C. 336; and the extinction of the Persian Empire by that monarch, B. C. 331. Of military and political characters in Greece, we remark during this period, in Athens,

HIPPIAS and HIPPARCHUS, *the sons of Pisistratus, the latter put to death*, 513, *the former banished*, 510, *by* HARMODIUS and ARISTOGITON.

During the Persian war we see

MILTIADES, *who gained the battle of Marathon*, 490; *was accused, condemned, and died in prison*, 489.

ARISTIDES, (*surnamed the Just*) *banished by the influence of Themistocles*, 484; *recalled, and defeated the Persians in the battle of Salamis*, 480; *and, conjointly with Pausanias, the Spartan General, in the battle of Platæa*, 479.

THEMISTOCLES, *distinguished himself at the battle of Ma-*

rathon, 490; *commanded the naval force, which he gave up to Eurybiades, and thereby caused the victories at Salamis and Artemisium*, 480; *he fortified Athens with walls, which giving umbrage to the Spartans, he proposes burning their fleet, which is opposed by Aristides; is accused of conspiring with Pausanias, and banished*, 471; *died*, 449.

CIMON, *(son of Miltiades) set up by Aristides as a counterpoise to the ambition of Themistocles; defeated the Persians by sea, near Cyprus, and their land army near the river Eurymedon, in Pamphylia, and forced them to a disgraceful peace*, 470; *banished at the instigation of Pericles*, 460; *is recalled, and renews the operations against Persia*, 455; *died*, 449.

PERICLES *first came into notice*, 468; *procured the banishment of Cimon*, 460; *and of Thucydides*, 444; *after which he remained sole administrator of public affairs at Athens*; *subdued Samos*, 441; *from a self-interested policy promoted the Peloponnesian war*, 431; *died of the plague*, 429.

LEOCRATES, *General in the war with the Corinthians about Megara*, 468.

TOLMIDES *defeated and killed by the Bœotians during the 1st Sacred war*, 447.

THUCYDIDES *succeeded Cimon*, 449; *banished by means of Pericles*, 444.

MELESANDER, *General in the Peloponnesian war*, 431.

CHARÆADES, *General in Sicily, during the Peloponnesian war*, 426.

DEMOSTHENES, *succeeded Alcibiades as General in Sicily*, 415; *put to death by Hermocrates the Syracusan General*, 413.

CLEON, *succeeded to the supreme power upon the death of Pericles*, 429; *killed in the same battle with Brasidas the Spartan General*, 422.

LAMACHUS, *General in Sicily*, 426; *killed before Syracuse*, 414.

ALCIBIADES, *proposes a war in Sicily, and is sent there with Nicias and Lamachus, is recalled for trial the same year, and goes over to the Spartans, whom he instigates to succour the Syracusans*, 415; *being suspected by the Spartans he flies to Tissaphernes, the Persian General, and tries to persuade him to balance the power of the Athenians and Spartans, that they may weaken each other*, 412; *is recalled by the Athenians, and made Generalissimo of their armies*, 407; *being again suspected, he flies to Pharnabazus, the Persian General, and endeavours to persuade him to make war upon the Spartans; Lysander thereupon induces Pharnabazus to have him murdered*, 404.

NICIAS, *General in Sicily*, 426; *surrenders to Hermocrates, the Syracusan General, and is put to death*, 413.

THERAMENES, *made one of the thirty tyrants, but protests against their arbitrary proceedings; is accused by Critias, and put to death*, 404.

THRASYBULUS, *defeats Mindarus the Spartan General*, 410; *persuades the Athenians to recal Alcibiades*, 407; *expels the thirty tyrants*, 401; *is sent to quell the tumults at Rhodes, and murdered there*, 390.

CONON, *commander of the fleet, which was destroyed by Lysander at Ægospotamos*, 405; *he retired to Persia, and induced Artaxerxes Mnemon to excite the principal Grecian states against Sparta, which occasions the Corinthian war*, 395; *defeats Pisander in the sea fight off Cnidus*, 394; *rebuilds the walls of Athens; is falsely accused by the Spartans to Tiribazus, the Persian General, who puts him to death*, 393.

IPHICRATES, *successfully assists the Corinthians against Agesilaus*, 393; *is sent with an army of* 20,000 *men to assist Artaxerxes Mnemon against the Egyptians*, 374.

CHABRIAS, *assisted the Thebans against Sparta, and defeated Pollis in the sea fight off Naxus*, 377.

Of Spartans, we remark

King LEONIDAS, *who with* 300 *followers opposed the immense army of Xerxes at Thermopylæ*, 840.

PAUSANIAS, *conjointly with Aristides, the Athenian General, gained the battle of Platæa*, 479; *conspired against his country; took refuge in the Temple of Minerva, where he was starved to death*, 471.

STHENELAIDES, *the Ephor, urged his countrymen to declare war against Athens*, 431.

CLEOMENES, *General in the Peloponnesian war, uncle and Guardian to Pausanias the young king*, 427. *Brasidas, killed in the same battle, with Cleon, the Athenian General*, 422.

GYLIPPUS, *sent to assist the Syracusans against Athens*, 414; *defeats Nicias and Demosthenes*, 413; *accompanies Lysander in his expedition against Athens*, 404; *embezzles part of the plunder with which he was sent to Sparta, and banishes himself.*

MINDARUS, *commander of the fleet, defeated and killed by the Athenians*, 410.

CALLICRATIDAS, *succeeds Lysander in the command of the fleet; defeats Conon, but is sunk in the next engagement*, 406.

LYSANDER, *made generalissimo of the Spartans*, 407; *gives up the command of the fleet to Callicratidas*, 406; *resumes it at his death; defeats Conon at Ægospotamos, and destroys the Athenian fleet*, 405; *takes Athens, destroys the Piræus, forces the Athenians to deliver up all their ships, except twelve, to recal their exiles, and submit in all respects to the Lacedemonians; changes the governmnet at Athens, and introduces the thirty tyrants*, 404; *is defeated, and killed in battle by the Thebans, in the Corinthian war*, 394.

THIMBRO, *appointed to the command of the army in Asia, against the Persians*, 395.

DERCYLLIDAS, *succeeds Thimbro in the command of the Spartan army in Asia*, 391.

PISANDER, *commander of the fleet*, 395; *defeated and killed by Conon, in the sea fight off Cnidus*, 394.

ANTALCIDAS, *sent to negotiate the disgraceful peace which is named after him, and by which the Greek cities in Asia were made tributary to Persia*, 387.

PHŒBIDAS, *sent to assist the Macedonians against Thrace; on his way, he treacherously seizes the Cadmea of Thebes*, 381.

POLLIS, *defeated in the sea-fight off Naxus, by Chabrias, the Athenian General*, 377.

Of Thebans, we observe

EPAMINONDAS, *(friend of Pelopidas) who defeated the Spartans in the battle of Leuctra*, 371; *was killed in the arms of victory in the battle of Mantinea*, 363.

PELOPIDAS, *conjointly with Epaminondas, endeavours to liberate his country from the tyranny of Sparta; he was killed in a battle he gained over Alexander, Tyrant of Pheræa*, 364.

Of Phoceans,

PHILOMELUS, *who plundered the temple of Delphi, in order to raise a mercenary army to oppose the Amphictyonic party in the 2d Sacred war*, 357; *killed, and succeeded by his brother*,

ONOMARCHUS, 354, *who the next year is defeated and killed in Thessaly, by Philip of Macedon*, 353.

PHYALLUS, *a third brother, succeeds, but is unsuccessful against Philip, who takes all the cities of the Phoceans*, 348.

Of Macedonians,

PARMENIO, *his son* PHILOTAS, *and* HEPHÆSTION, *friends and favourites of Alexander the Great, who accompanied him on his Persian expedition; the two former were put to death by him*, 331.

Of Mathematicians,

ARTEMONES *of Clazomene, invented the Battering Ram* and other military engines, to assist Pericles in the seige of Samos*—DINOCRATES, 332.

Besides these we notice

HERODICUS, *(surnamed the Gymnastic)* 443.
ACRON, 439, and HIPPOCRATES, 425, *Physicians.*
PHIDIAS, *the Statuary*, 440—PARRHASIUS *of Ephesus*, 415—ZEUXIS *of Heraclea*, 397—PROTOGENES *of Rhodes*, 343, *and* APELLES *of Cos*, 334, *Painters.*

In Rome, during this period, the regal gives place to the consular power, B. C. 509; which is successively curtailed by the introduction of the Dictator, B. C. 498; of Tribunes. B. C. 493; Ædiles, B. C. 492; Decemvirs, B. C. 451, (abolished three years afterwards through the misconduct of Appius Claudius, B. C. 448); Military Tribunes, B. C. 444, and Censors, B. C. 443. The military exploits of the Romans, during this interval, are principally confined to their wars with the neighbouring states:—the Sabines, Volsci, Æqui, Veientes, Herusci, Fidenates, Falisci, Etruscans, Latins, &c. The Gauls attacked the Roman territory under Brennus, who besieged and took Rome, B. C. 390; but were aftrewards repulsed and driven out of the country by Camillus. The war with the Samnites began, B. C. 343, and lasted 71 years. In Politics, we notice the attempt of Spurius Cassius to introduce an Agrarian law, B. C. 485—made the subject of endless contentions and jealousies between the Patricians who opposed, and the Plebeians who favoured it. Of Roman military characters, we observe during this period

* The invention of this instrument is ascribed to different times and persons, by different authors, as during the Trojan war, (Stanyan Hist. Greece), as being used by the Romans as early as the year, B. C. 501, or as invented by the Carthaginians.—*Hooke, Rom. Hist.*

L. J. Brutus and Valerius Poplicola, *the defenders of Roman liberty against the Tarquins*, 509.

Publius Horatius Cocles, and Mutius Scævola, *the opposers of Porsenna, king of Etruria*, 508.

Titus Lartius, 1*st Dictator*, 498.

Menenius Agrippa, *who introduced the Tribuneship*, 493.

C. M. Coriolanus, *(the conqueror of Corioli) banished*, 491; *brings a Volscian army against Rome, but withdraws it at the entreaty of his mother*, 488, *and is soon afterwards murdered.*

Spurius Cassius *attempts to introduce an Agrarian law*, 485.

L. J. Cincinnatus, *made Dictator during a war with the Æqui and Volsci*, 458.

Appius Claudius, *the Decemvir*, 451, *whose injustice respecting Virginia excited a tumult which caused the abolition of the Decemvirate*, 448.

L. Sicinnius (or Siccius) Dentatus, *the Plebeian, supports the Agrarian law*, 454; *defeats the Æqui; is murdered by order of the Senate*, 405.

L. F. Camillus, *the Dictator, (called for his services to his country, a second Romulus) conquers the Veii*, 394; *defeats the Falisci, &c. and sends back to Falerii the schoolmaster, who had offered to give up to him the children of the principal men of the city; is banished; recalled, and conquers the Gauls*, 390.

M. Manlius, *the defender of the capitol against the Gauls, whence he is surnamed Capitolinus*, 389.

Titus Manlius Torquatus, *General against the Gauls*, 361; *orders the death of his son for a breach of military discipline*, 339.

M. Curtius, *supposed to have devoted himself for his country, by throwing himself into the chasm which had opened in the Forum*, 361.

C. M. Rutilius, *the first Plebeian Dictator*, 356.

Decius Mus, *devotes himself to death in the battle with the Latins*, 336.

In Sicily, we see the usurpation of Syracuse by Gelo, B. C. 491; its emancipation and independance for 61 years, B. C. 466. The intestine commotions of the island by the struggles of the Syracusans and Leontines, who, by applying for assistance to the Grecian states, by which they were respectively patronized, became involved in the Peloponnesian war, B. C. 427. The Carthaginians also begin to infest Sicily, B. C. 409. The Tyranny of the Dionysii begins, B. C. 405, and lasts till their expulsion by Timoleon, B. C. 343.

TABLE IX.

Ninth Period of Ancient History, from the CONQUEST OF PERSIA, by ALEXANDER THE GREAT, to the entire SUBJECTION OF GREECE, by the ROMANS, containing 185 years. The Jews will be seen alternately subject to the Egyptian and Syrian states; the administration of their civil and ecclesiastical affairs was vested in the High Priest; the principal events to be remarked, are, the persecution by Ptolemy Philopater, B. C. 216; the sale of the High Priesthood by Antiochus Epiphanes to the apostate brothers of Onias III., Jason, B. C. 175, and Menelaus, B. C. 172; and the consequent introduction of the Grecian idolatry into Judea.—The profanation of the Temple by Antiochus, B. C. 170; the horrible persecution of the Jews that followed this event; the opposition of Mattathias and his sons, the Maccabean brothers, B. C. 168; the appeal of Judas Maccabeus to the Roman Senate, B. C. 161; his death, and the succession of his brother Jonathan. The chief clue to this portion of Sacred History will be found in the prophecy of Daniel, concerning "the Things noted in the Scripture of Truth," (*see Prophecy, 6th and 7th Periods*, V.) and the two books of the Maccabees. Antigonus of Socho, founder of the sect of the Sadducees, flourished during this period, and died B. C. 263: during this period also, the Hebrew

Scriptures were first translated into Greek, by order of Ptolemy Philadelphus, king of Egypt, about the year B. C. 277;* and about 132, B. C., Jesus the son of Sirach, a Jew of Jerusalem, settled in Egypt, translated into Greek the book of Ecclesiasticus, written in Hebrew by Jesus his grandfather.

In the Grecian History, we see the succession of the 3rd Scriptural Empire, B. C. 331, *(see Table of Prophecy, 6th and 7th Periods,* R. S. T. V. *Div.* 3d) which we are now to trace through the conquests of Alexander the Great in the East, terminating at his death, B. C. 323; the anarchy which followed that event, till the final division of his dominions into the kingdoms of Egypt, Syria, Thrace, and Macedon, B. C. 301. The history of these four states will require a distinct examination; but as general features we may remark the early ascendancy of Syria, upon which Macedon and Thrace soon became dependent, by the conquest and death of Lysimachus by Seleucus, B. C. 281; the rise of the kingdom of Pergamus by the revolt of Philetærus, B. C. 283; and of those of Parthia and Bactria, B. C. 251. The contentions of Syria with Egypt, carried on at intervals during the whole of this period; the reign of Antiochus the Great, B. C. 223; his league with Macedon against Egypt, B. C. 203, and his war with the Romans, B. C. 192, ending in the subjection of Syria by their arms, B. C. 190. In Egypt we observe principally the league of Ptolemy Soter with Pyrrhus, king of Epirus, B. C. 298; and the subsequent support of his usurpation of Macedon, B. C. 287: the alliance of Ptolemy Philadelphus with the

* The date of this event is of considerable importance, for it proves that those prophecies of the Old Testament, which, from the exactness of their completion, have been said to be fabrications made *after* the occurrence of the events they pretended to *predict*, were at that early period received as authentic records of the divine revelations; and from the prevalence of the Greek language, the Scriptures now became accessible to the learned of every country.

Romans, B. C. 274; his wars with Syria, B. C. 264, continued by his successors during the rest of this period. The interference of the Romans in the Egyptian affairs, in consequence of an appeal to them for protection, against Syria, B. C. 202. In Greece, we see the unsettled state of Athens, B. C. 287, 268, 256; the reign of Cassander in Macedon, B. C. 301; and after his death, and that of his sons Philip and Antipater, B. C. 298, and Alexander, 294; the recovery of Macedon by Demetrius, son of Antigonus; the usurpations of Lysimachus, B. C. 287; of Pyrrhus, B. C. 286; and of Ptolemy Ceraunus and Sosthenes, B. C. 280: the reign of Philip III. B. C. 221; his alliance with the Achæans against the Ætolians, in the Social war, B. C. 220; his league with the Carthaginians, leading to the Auxiliary war, B. C. 214; that with Antiochus the Great against Egypt, B. C. 203, and the 1st Macedonian war, B. C. 200: the succession of Perseus to the throne, B. C. 179; the 2nd Macedonian war, B. C. 171, ending in the complete subjugation of Macedon by the Romans, B. C. 168. As another branch of Grecian history, we may observe the founding of the Achæan league, B. C. 281, which is gradually strengthened by the coalition of Sicyon, B. C. 251; Megalopolis, B. C. 232; and other free cities of the Peloponnesus; the opposition made to it by the Lacedemonians, leading to the war between Cleomenes and Aratus, B. C. 227; and by the Ætolians, giving rise to the Social war, B. C. 220; the assistance given by the Achæans to Philip, against the Romans and Ætolians, B. C. 214; their alliance afterwards with the Romans in the 1st Macedonian war, B. C. 200; the accession of Lacedemon to the league, B. C. 191; the revolt of the Messenians, B. C. 183; the artful and unjust policy of the Romans leading to the Achæan war, B. C. 147; and their total subjection of all Greece the next year, B. C. 146.

During this period flourished the following military and political characters, viz.

PERDICCAS, *Macedonian General, received the ring from Alexander the Great, whose sister, Cleopatra, he marries, and becomes Guardian to the kings, Philip-Aridæus, and Alexander Ægus,* 323; *is opposed by Ptolemy, Antipater, and Craterus, and slain in Egypt, in a mutiny of his army,* 321.

ANTIPATER, *Macedonian General, and Governor in the absence of Alexander the Great, after whose death, he attempts to make himself absolute, but is opposed by the Athenians under Phocion; being joined by Craterus, he defeats them, and requires to have the orators Demosthenes, Hyperides, and Demades (whose eloquence had excited the war) delivered up to him,* 322; *makes war upon Perdiccas, who sends Eumenes with an army against him; upon the death of Perdiccas, he becomes Guardian to the kings,* 321; *dies,* 319, *leaving the supreme power to Polysperchon, instead of his own son, Cassander.*

PTOLEMY, *(surnamed Lagus and Soter) Macedonian General; upon the death of Alexander, he obtained Egypt, Lybia, and part of Arabia for his province,* 323; *resisted the attempts of Perdiccas to drive him away, and conquered Cœlosyria, Phœnicia, and Jerusalem,* 320; *he became king of Egypt after the battle of Ipsus,* 301.

SELEUCUS, *(surnamed Nicator) Governor of Babylon, after the death of Alexander the Great,* 323; *opposes Eumenes; is defeated, and obliged to fly into Egypt; recovers Babylon, (which had been seized by Antigonus),* 312; *joins Ptolemy, Lysimachus, and Cassander, against Antigonus,* 301; *and becomes king of Syria, after the battle of Ipsus.*

LYSIMACHUS, *takes possession of a part of Thrace,* 323; *joins Ptolemy, Seleucus, and Cassander, against Antigonus,* 301; *seizes Macedon, and expels Pyrrhus,* 286; *is defeated and killed by Seleucus,* 281.

CASSANDER, *(son of Antipater) seizes upon Macedon,* 319; *aspires to the throne; puts to death Alexander Ægus,* 310; *joins Ptolemy, Seleucus, and Lysimachus, against Antigonus,* 301; *becomes king of Macedon after the battle of Ipsus.*

ANTIGONUS, *(surnamed the Cyclop) Governor of Pamphylia, Lycia, and Phrygia,* 323; *unites with Antipater against Perdiccas and Eumenes; takes the latter prisoner, and puts him to death,* 315; *declares war against Cassander and Lysimachus; defeats Ptolemy's fleet, and assumes the title of king of Asia,* 306; *is defeated and killed in the battle of Ipsus, by Ptolemy, Seleucus, Lysimachus, and Cassander,* 301.

POLYSPERCHON, *appointed Guardian of the kings, upon the death of Antipater,* 319; *in order to ingratiate himself with the Athenians, he declares Athens free, and attempts to restore the democracy; is opposed by Phocion, who is put to death,* 318; *after the murder of Alexander Ægus, by Cassander,* 310, *Polysperchon sets up Hercules (another son of Alexander the Great), but makes away with him the next year; he was killed in battle,* 309.

CRATERUS, *Macedonian General, colleague of Antipater, supports Neoptolemus against Eumenes, by whom he is defeated and killed,* 321.

NEOPTOLEMUS, *Governor of the Province of Armenia, makes war upon Eumenes, by whom he is defeated and killed,* 321.

EUMENES, *Governor of Paphlagonia and Cappadocia, being dispossessed by Antigonus, joins Perdiccas; defeats Craterus and Neoptolemus,* 321; *defeats Antipater; is delivered up by his army to Antigonus, and put to death,* 315.

DEMETRIUS POLIORCETES, *(son of Antigonus) sent by his father against Ptolemy,* 313; *delivered the Athenians from Cassander and Ptolemy,* 307; *after the defeat*

and death of his father, in the battle of Ipsus, 301, *he retired to Ephesus; he soon after reconciled himself with Seleucus, and gave him his daughter in marriage,* 300; *took Athens,* 296; *expelled Alexander (son of Cassander) and took possession of Macedon,* 294; *was expelled by Pyrrhus,* 287; *went into Asia, and, after various losses, was taken prisoner by Seleucus, and died in confinement,* 286.

Of Athenians we notice,

LEOSTHENES, *who opposed Antipater, drove him into Thessaly, and besieged him in Lamia,* 323; *was killed there the same year.*

PHOCION, *defended Athens against Antipater,* 323; *accused of treason, and put to death,* 318.

Other celebrated Grecians during this period were

PYRRHUS, *king of Epirus, assists Demetrius in the battle of Ipsus,* 301; *makes an alliance with Ptolemy Soter, king of Egypt,* 298, *who assists him in his designs upon Macedon,* 287; *he is expelled by Lysimachus,* 286; *goes into Italy to assist the Tarentines,* 280; *goes into Sicily against the Carthaginians,* 278; *returns to Italy to assist the Samnites against the Romans,* 275; *is totally defeated by Curius Dentatus at Maleventum, and retires out of Italy to Epirus,* 274; *makes a successful attack upon Antigonus Gonatus, king of Macedon; marches against Sparta, but is killed at Argos,* 272.

CLINIAS, *Sicyonian General, father of Aratus, killed by Abantidas,* 263.

ABANTIDAS, *Tyrant of Sicyon,* 263; *murdered by the people,* 251.

ARATUS, *of Sicyon, puts to death Nicocles the Tyrant, and joins Sicyon to the Achæan league,* 251; *makes a treaty with Corinth, and with Ptolemy Philadelphus, king of Egypt; made Prætor of the League; defeats*

the Macedonians; begins the war with Cleomenes, king of Lacedemon, 227 ; *is assisted by Antigonus Gonatus, king of Macedon, and defeats Cleomenes in the battle of Sellasia, in Laconia,* 222; *makes a league with Philip against the Ætolians,* 220 ; *poisoned by him,* 213.

PHILOPŒMON, *of Megalopolis, made Prætor of the Achæans,* 210; *carries on the war with the Lacedemonians, and kills Machanidas,* 208; *succeeds in joining Lacedemon to the Achæan league,* 191 ; *upon dissensions arising there, he takes Sparta, and puts down the laws of Lycurgus,* 188 ; *makes war upon the Messenians who had revolted from the League ; he is defeated and killed by Dinocrates,* 183.

THOAS, *Ætolian General, takes part with Antiochus the Great against the Romans,* 192.

DINOCRATES, *Tyrant of the Messenians, defeats and kills Philopœmon,* 183.

LYCORTAS, *succeeds Philopœmon as Prætor of the Achæans,* 183 ; *he was father of Polybius the Historian.*

In Egypt, we remark

PTOLEMY CERAUNUS, *eldest son of Ptolemy Soter, but excluded from the succession on account of his vices; he seized Macedon,* 281.

PTOLEMY MAGAS, *Governor of Cyrene and Lybia, for his half brother Ptolemy Philadelphus, rebels and makes himself king,* 265 ; *leagues with Antiochus Soter against Egypt.*

SOSIBIUS, *Minister to Ptolemy Philopater,* 221 ; *encourages him in his cruelty and injustice ; his son, of the same name, was Governor to Ptolemy Epiphanes,* 204.

SCOPAS, *an Ætolian, revolts to the Egyptians, and is made General of their armies in the war with Antiochus the Great,* 200; *defeated by him in the battle of Paneas,* 198.

TLEPOLEMUS, *succeeds Sosibius, as Minister to Ptolemy Philopater,* 206.

Eulaus, *Minister to Ptolemy Philometor*, 173.

In Syria,

Philetærus *made Governor of Pergamus, by Lysimachus; he revolts under the protection of Seleucus, and founds the kingdom of Pergamus*, 283.

Arsaces, *invades Parthia, kills the Governor, and lays the foundation of the Parthian Empire*, 251; *in honour of him, the Parthian kings were styled Arsacidæ.*

Theodotus, *Governor of Bactria, revolts and declares himself king of that province*, 251.

Antiochus Hierax, *brother of Seleucus Callinicus, engages in a civil war with him*, 242; *puts himself under the protection of Ptolemy Evergetes, who imprisons him.*

Achæus, *cousin to Antiochus the Great, and Governor of Upper Asia for him; revolts*, 219; *is conquered and put to death*, 215.

Polyxenides, *Admiral to Antiochus the Great, defeated by the Romans*, 191.

Heliodorus, *Minister to Seleucus Philopater, is sent to Jerusalem to seize the treasures in the Temple*, 176; *murders his master*, 175.

Apollonius, *General in Judea, defeated by Judas Maccabeus*, 168.

Ptolemy Macron, *Governor of Cyprus, for Ptolemy Philometor, revolts to Antiochus Epiphanes*, 171; *advises the persecution of the Jews.*

Nicanor, Seron, Gorgias, Timotheus, *and* Bacchides, *Syrian Generals in Judea, defeated by Judas Maccabeus*, 166.

Lysias, *Minister to Antiochus Eupator*, 164.

Heraclides, *sets up Alexander Balus against Demetrius*, 150.

Apollonius, *Syrian Præfect of Cœlosyria*, 150.

Ammonius, *Minister to Alexander Balus*, 147.

During this period learning and the arts were encouraged in Greece and Egypt. In Philosophy we distinguish

MENEDEMUS, *of Eretrea*, 325.
CRATES, *of Thebes, the Cynic*, 324.

Amongst the Peripatetics

THEOPHRASTUS, 322.
DEMETRIUS PHALEREUS, *who was made Archon of Athens for ten years*, 317.
BION, *of Borysthenes, and* STRATO, *of Lampsacus, (Preceptor to Ptolemy Philadelphus)*, 288.
LYCON, 270.
ARISTO *(or* ARISTON*) of Cos*, 226.
HERMIPPUS, *of Smyrna*, 210.
CRITOLAUS, 183, *and* SATYRUS, 148.

Amongst the Academic Philosophers,

POLEMON, *(who succeeded to the school of Zenocrates,)* 313.
CRANTOR, 310; ARCESILAUS, *(founder of the 2d, or middle Academy)* 298; CRATES, 269.
LACIDAS, *(or* LACYDES*)* 241; EVANDER, 215.
TELECLUS, *(or* TELECLES*)* 214.
HEGESINUS, *of Pergamus*, 193; *and*
CARNEADES, *of Cyrene, founder of the 3d Academy*, 160.

Amongst the Stoics,

ZENO, *of Attium, the founder of the sect*, 312.
DIONYSIUS, *of Heraclea*, 279.
PERSÆUS, 274; CLEANTHES, 264; SPHÆRUS, 243.
CHRYSIPPUS, *of Cilicia*, 239; ZENO, *of Tarsus*, 207; *and* DIOGENES, *of Babylon*, 185.
PYRRHO, *founded the sect of the Sceptics*, 304.

Amongst the Epicureans, we see

EPICURUS, *founder of the sect*, 296.
HERMACHUS, *of Mitylene*, 267; *and* POLYSTRATUS, 238.

PHILO, *the Dialectic Philosopher, flourished,* 278.

Poetry and Rhetoric flourished under

DEMOSTHENES, HYPERIDES, *and* DEMADES, *the Athenian Orators; they were put to death,* 322, *for having by their eloquence excited the Athenians to resist Antipater.*

PHILETAS, *of Cos, the Poet and Grammarian,* 328; *afterwards Preceptor to Ptolemy Philadelphus.*

MENANDER, *(surnamed Prince of the new comedy,)* 320; *and* PHILEMON, *his rival,* 308.

DINARCHUS, *Athenian Orator, banished,* 307.

BION, *of Borysthenes, the Poet, Musician, and Satyrist,* 290.

MOSCHUS, *the Bucolic Poet.*

ZENODOTUS, *the Grammarian, the 1st Librarian at Alexandria,* 287.*

* "Ptolemy Soter, being a learned Prince, out of the affection he "had for learning, founded at Alexandria, a museum, or college of "learned men, for the improving of philosophy, and all other know- "ledge, like that of the Royal Society at London, and the Royal "Academy of Sciences at Paris. And for this use he got together a "library of books, which, being augmented by his successors, grew "afterwards to a very great bulk. Ptolemy Philadelphus, the son of "Soter, left in it, at the time of his death, an hundred thousand "volumes. Their method, in the collecting of them, was thus: "they seized all the books that were by any Greek, or other "foreigner, brought into Egypt, and, sending them to the museum, "caused them there to be written out by those of that Society, "whom they there maintained, and then sent the transcripts to the "owners, and kept the originals to lay up in the library. And par- "ticularly it is said of Ptolemy Evergetes, that, having thus borrowed "of the Athenians the works of Sophocles, Euripides, and Æschylus, "he sent them back the copies, which he had caused very fairly to "be transcribed, and retained the originals for his library, giving "them fifteen talents, over and above for the same. The museum "being placed in the region of the city called Bruchium, near the "king's palace, there the library was at first placed also, and had

THEOCRITUS, *of Syracuse, the pastoral Poet, and one of the Pleiades,** 282.

ARATUS, *of Tarsus, the Astronomical Poet, (one of the Pleiades,* 277.

LYCOPHRON, *of Chalcis, Poet and Grammarian, (one of the Pleiades)* 276.

HOMER, jun. *Tragic Poet, (one of the Pleiades)* 263.

CALLIMACHUS, *of Cyrene, Poet and Historian,* 260.

ZOILUS, *the Grammarian and Critic, (surnamed Homero-Mastix, for his severe criticisms on the works of Homer)* 259.

NEANTHES *of Cyzicum, Orator and Historian,* 257.

SOSIBIUS *of Lacedemon, the Critic,* 255.

ERATOSTHENES *of Cyrene, 2nd Librarian at Alexandria,* 246.

EUPHORION *of Chalcis, the Poet,* 237.

APOLLONIUS *of Rhodes, the Poet, 3rd Librarian at Alexandria, and one of the Pleiades,* 230.

ARISTOPHANES *of Byzantium, the Grammarian, died* 200.

" great resort made to it: but afterwards, when it was filled with " books, to the number of four hundred thousand volumes, the other " library, within the Serapeum, was erected by way of supplement " to it, and it was therefore called the daughter of the former; and " grew up to have three hundred thousand volumes placed in it: and " these two put together, made up the number of seven hundred " thousand volumes; in the whole of which, the royal libraries of the " Ptolemean kings of Alexandria were said to consist." *Prideaux Con.* vol. iv. p. 33.

The existing state of this library only two centuries after the first dawnings of literature amongst the heathens, suggests an awful reflection, viz. that at the very period when the light of human reason was acquiring new splendour from every year's *experience*, the " *true wisdom*," that *message of glad tidings*, that *free gift of God* to the *simple hearted*, was gradually disappearing, and, even in the land of promise, gross (spiritual) darkness was beginning to overshadow the people.

* Seven poets so called from their number. They most of them lived near the time of Ptolemy Philadelphus. *Lempriere.*

ARISTONYMUS, *Comic Poet, and 4th Librarian at Alexandria*, 195.

ARISTAGORUS, *Comic Poet*, 195.

ARISTARCHUS *of Alexandria, the Grammarian, and Critic upon Homer, and Preceptor to the sons of Ptolemy Philometor*, 157.

Astronomy and the Mathematics flourished under

CALIPPUS *of Cyzicum* 330.

EUCLID 300, *he established a school of Mathematics at Alexandria which was thenceforward the resort of all who studied that science.*

TIMOCHARES *of Alexandria, the Astronomer*, 295.

ARISTYLLUS 292.

DIONYSIUS *of Alexandria, discovered the exact solar year*, 285.

SOSTRATUS *of Cnidus, the Architect, built the Pharos of Alexandria*, 284.

ARISTARCHUS *of Samos, the Astronomer, the first who supposed the earth to turn on its axis*, 280.

CONON *of Samos, the Astronomer*, 247.

APOLLONIUS *of Perga*, 242.

ARCHIMEDES *of Syracuse, the Mathematician, killed in the seige of that place by the Romans*, 212.

ATTALUS *of Rhodes, the Astronomer*, 173.

HIPPARCHUS *of Nicæa, the Astronomer, divided the Heavens into forty-nine constellations*, 162.

Of Historians, we notice

MEGASTHENES, *who wrote of the Oriental nations*, 300.

BEROSUS, *Chaldean historian*, 268, *(according to some, but the age in which he lived is not precisely known.)*

TIMÆUS *of Sicily*, 262.

MANETHO *the Egyptian*, 261.

DURIS *of Samos*, 258.

CTESIBIUS, 254—HIERONYMUS *of Rhodes*, 254.

ANTIGONUS CARYSTIUS, 248.
PHILOCHORUS *of Athens*, 228.
PHYLARCHUS, 221.
AGATHARCIDES (or AGATHARCHIDES) and HERACLIDES, *surnamed Lembus*, 177, *and*
CRATES MALLOTES *of Pergamus*, 165.
LYSIPPUS and PRAXITELES, *Statuaries, both of Sicyon*, 325.
METRODORUS, *the Painter*, 170, and
ERASISTRATUS, *the Physician*, 293, *also flourished during this period.*

The Romans, during this period, became very powerful; they were at first defeated by the Samnites, B. C. 321, but recovered themselves, and were ultimately victorious in the Samnite and Tarentine wars, B. C. 272; by which most of the Italian states become subject to them, and the fame of their military exploits induced the most powerful sovereigns to seek their alliance. Ptolemy Philadelphus, king of Egypt, had made a league of amity with them, immediately upon the defeat of Pyrrhus, B. C. 274; and the Mamertines having seized Messina, B. C. 289, from Hiero, king of Syracuse, who had engaged the Carthaginians against them, put themselves under the protection of the Romans, which was the ostensible cause of the 1st Punic war, though its *real* origin must be traced to the mutual jealousies of the Romans and Carthaginians, each aspiring to superior power.—The 1st Punic war began B. C. 264, and after a struggle of 23 years, ended in favour of Rome, B. C. 241: the conquest of Sardinia and Corsica, B. C. 231; and the Illyrian wars, B. C. 229, 220, employed the Romans till the conquests of Hannibal in Spain, occasioned the 2nd Punic war, B. C. 218. Philip, III, king of Macedon, having assisted the Carthaginians, a Roman army was sent into Epirus to divert his attention; this was called the Auxiliary war, B. C. 214. The termination of the

2nd Punic war, B. C. 201, added Spain and Sicily to the Roman dominions, and a considerable maritime power to the Roman arms, which we shall now see employed against the two powerful states of Syria and Macedon. The war with Antiochus the Great, B. C. 192, ended B. C. 190, in the total defeat of that prince, and the subjection of Syria to Rome; and the Macedonian wars added that kingdom to its dominions, B. C. 168: from this event may be dated the succession of the 4th Empire of Daniel, *(see Table of Prophecy*, 6th and 7th Periods, R. S. T. V. Div. 4.) and we may now trace its gradual advances towards universal dominion.—Egypt was placed under its protection, B. C. 202; Syria (as we have already observed) became tributary to it, B. C. 190; Macedon was totally subdued, B. C. 168; Judea appealed by Judas Maccabeus to its protection, B. C. 161, and almost all the eastern states acknowledged its supremacy and claimed its arbitration in their affairs. The Achæan war, ending in the conquest and destruction of Corinth by the consul Mummius, reduced Greece to a Roman province, the same year that Carthage was destroyed, and that state totally subdued by Scipio Africanus II., B. C. 146.

The Carthaginian and Sicilian affairs will form a part of Roman history during this period, in which we notice, amongst the Romans, the following illustrious characters:

L. PAPYRIUS CURSOR, *General and Dictator in the Samnite war, sentences his General of the Horse to death for fighting against orders, but pardons him*, 324; *conquers the Samnites and makes them pass under the yoke*, 319.—*His son of the same name was also a General in the Samnite war, and after defeating the enemy*, 292, *dedicated a temple to Quirinus, to fulfil a vow to that effect, made by his late father.*

QUINTUS FABIUS *defeats the Samnites, Marsi, Peligni, and Umbri,* 308; *reforms the abuses that had been introduced into the state by Appius Claudius, and thence obtains the surname of Maximus.*

DECIUS MUS, JUN. *rushes into battle, and devotes himself to death for his country,* 296, *(in imitation of his father.)*

DOLABELLA, *General in the Etruscan war; defeats the Senones, Boii, and Etruscans,* 283.

CAIUS FABRICIUS *defeats Pyrrhus in the Tarentine war,* 277, *and apprises him of the treachery of his physician, who had offered to poison him.*

CURIUS DENTATUS, *the conqueror of Pyrrhus,* 274.

DUILIUS, *the first who obtained a naval victory over the Carthaginians,* 260.

CALPURNIUS FLAMMA, *General in Sicily, where, with only* 300 *followers, he preserves the Roman army by engaging the Carthaginians till the* 300 *are all cut to pieces, and himself dreadfully wounded,* 258.

M. ATTILIUS REGULUS *defeats the Carthaginians and refuses them peace; he is soon afterwards defeated and taken prisoner by them,* 256, *and put to death,* 251.

CAIUS LUTATIUS CATULUS *defeats Hanno the Carthaginian General,* 242, *and puts an end to the 1st Punic war.*

C. PAPIRIUS MASO, *conquered Sardinia and Corsica,* 231.

L. ÆMILIUS PAPUS, *General against the Gauls, whom he defeats,* 224.

Q. FABIUS MAXIMUS, *(surnamed Cunctator) General in the 2nd Punic war, called by the Carthaginians "the Hannibal of Rome;" takes Tarentum after the defeat of the Romans in the battle of Cannæ,* 216.

M. C. MARCELLUS, *General against the Gauls; kills Viridomarus their king,* 221; *is sent against Syracuse, and takes it after a siege of three years,* 212; *killed in an ambuscade,* 208

P. SULPICIUS GALBA, *General in Greece during the 1st Macedonian war*, 200.

The SCIPIOS, viz.

PUBLIUS CORNELIUS SCIPIO, *opposed Hannibal at Ticinum*, 218; *killed in Spain*, 211. *His brother*,

CNEUS SCIPIO, *served with him in Spain, and was killed about the same time.*

PUBLIUS SCIPIO, *(son of the foregoing Publius) finishes the 2nd Punic war, and receives the surname of Africanus*, 200; *serves afterwards under his brother in the war against Antiochus the Great.*

LUCIUS CORNELIUS SCIPIO, *brother of the foregoing, conducts the war against Antiochus the Great, and is surnamed Asiaticus from his victories in Asia*, 190.

SCIPIO NASICA, *son of Cneus Scipio, and cousin to Africanus and Asiaticus.*

SCIPIO AFRICANUS II., *the son of Paulus Æmilius, and adopted by the son of the 1st Africanus; finishes the 3rd Punic war by the conquest and destruction of Carthage*, 146; *(see also the 10th Period.)*

T. QUINCTIUS FLAMINIUS, *General in the 1st Macedonian war, defeats Philip in the battle of Cynocephale*, 197, *and makes Locris, Phocis, and Thessaly tributary to the Romans.*

M. ACILIUS GLABRIO *defeats Antiochus the Great at Thermopylæ*, 191.

T. SEMPRONIUS GRACCHUS, *(father of Tiberius and Caius,)*

M. P. CATO, Sen. *(surnamed the Censor) served in the 2nd Punic war, and in the wars in Greece; opposed the introduction of the Fine Arts at Rome*, 155.

PAULUS ÆMILIUS *defeats Perseus in the battle of Pydna, and is thence surnamed Macedonicus*, 168; *his son Publius Æmilianus was adopted by the son of Scipio Africanus, (see Scipio Africanus II.)*

Q. C. METELLUS *conquers Andriscus and recovers Macedon, whence he is surnamed Macedonicus*, 150.

LUCIUS MUMMIUS *conducts the Achæan war, (and is thence surnamed Achaicus); destroys Corinth, and reduces Greece to a Roman province,* 146.

Of Carthaginians, we observe during this period,

HANNIBAL, Sen. *defeated in Sicily by the Romans, and put to death by his own sailors,* 260.

HANNO, *defeated by Lutatius,* 241.

AMILCAR, *(surnamed Barcus) father of Hannibal the Great, General in Sicily during the 1st Punic war; he finishes the war with the Lybian mercenaries,* 238; *goes into Spain,* 237, *and carries on a successful war there for nine years, till his death,* 228.

ADHERBAL, *defeated the Romans in the sea fight of Drepanum,* 249.

MATHO, *General of the mercenaries,* 240.

ASDRUBAL, *defeated by Regulus,* 257, *and afterwards at Libybæum,* 249.

ASDRUBAL, *son-in-law of Amilcar, succeeds him in the command of the army in Spain,* 228.

HANNIBAL THE GREAT, *(son of Amilcar Barcus) succeeds Asdrubal in the command,* 220; *begins the 2nd Punic war* 218; *conducts it successfully for many years, but is at length defeated by Scipio, in the battle of Zama,* 202; *retires to the court of Antiochus the Great, and instigates him to a war with Rome,* 195; *takes refuge after the final defeat of Antiochus with Prusias, king of Bithynia, who is required to give him up to the Romans, to avoid which Hannibal poisons himself,* 183.

ASDRUBAL, *brother of Hannibal defeated and killed by Claudius Nero in the battle of Metaurus,* 207.

It was during this period that literature first began to be introduced amongst the Romans, and we remark

LIVIUS ANDRONICUS, *their first Dramatic Poet,* 240.

M. VAL. MESSALA, *1st Painter,* 235.

FABIUS PICTOR, 1*st Historian*, 225.
PLAUTUS *of Umbria, the Comic Poet*, 220.
ARCAGATHUS, 1*st Physician*, 219.
Q. ENNIUS *of Calabria, the Comic Poet*, 205.
CAIUS LELIUS 1*st Orator*, 196.
CÆCILIUS STATIUS, *the Comic Poet*, 180.
C. S. GALLUS, 1*st Astronomer*, 168.
TERENCE *of Carthage, the Comic Poet*, 166.
POLYBIUS *of Megalopolis, the Historian*, 164.
M. PACUVIUS, *the Tragic Poet*, 163.

A Public Library, composed of the books brought from Macedon upon its conquest by Paulus Æmilius, was erected at Rome, which was also enriched by those specimens of the Fine Arts which formed a part of the spoils of the Greek cities, Syracuse, &c.

TABLE X.

Tenth Period of Ancient History, from the SUBJECJECTION OF GREECE by the ROMANS, to the BIRTH OF JESUS CHRIST, containing 146 years.

In Sacred History, it gives the two last years of the administration of Jonathan Maccabeus, his death, and the succession of his brother Simon, B. C. 144, who by assisting Demetrius II. king of Syria, against the usurper Tryphon, obtained from him a release from tribute, and an hereditary grant of Judea to his family, B. C. 143. The vicissitudes of the Syrian kingdom had a powerful influence in the Jewish affairs during this period, and the league with the Romans, (renewed by Simon Maccabeus, B. C. 141, and John Hyrcanus, B. C. 128,) although it protected them from the hostilities of all the Asiatic states then under the Roman dominion, materially contributed to the "*departure of the sceptre from Judah.*"

The Jewish church was at this time divided into two

sects, that of the Sadducees,* and that of the Pharisees. To the latter belonged John Hyrcanus, the son and successor of Simon Maccabeus, B. C. 135; but being disgusted with some illiberal conduct in Eleazar, a principal man amongst the Pharisees, he quitted the sect, and went over to the Sadducees, B. C. 108; the Pharisees being the most popular and powerful party, the effects of this act of Hyrcanus were felt in the civil disturbances which caused so much bloodshed in the reign of Alexander Janneus, B. C. 95.

Upon the death of the last mentioned monarch, his wife Alexandra succeeded to the throne by conciliating the Pha-

* The Sadducees derived their name (according to some) from their founder, Sadoc, the pupil of Antigonus of Socho, who was the successor of Simon the Just, as president of the Sanhedrim, or national council of the Jews. Others derive their name from the word *Zadikim*, i. e. "*the righteous*," because they affected a superior degree of rectitude and purity in their lives and conduct. Of the Scriptures, they received only the Pentateuch, and held, that in the observance of the written law alone, (for they rejected all tradition) they fulfilled all righteousness. In fact, they were Epicurean Deists. They allowed that God made the world by his power, and governed it by his providence, but denied the resurrection, and consequently a future state of rewards and punishments. They asserted, "that "God had made man absolute master of all his actions, with a full "freedom to do either good or evil, as he shall think fit to choose, "without assistance to him for the one, or any restraint upon him as "to the other; so that, whether a man doth good or evil, it is wholly "from himself, because he hath it absolutely in his own power, both "to do the one and avoid the other." The Pharisees derived their name (according to some) from the Hebrew word *Pharas*, which signifies *to separate*, because they separated, or distinguished themselves from others, by an affectation of superior holiness, or (according to to others) from another Hebrew word, signifying *to explain*, because they were expounders of the law. They received all the Scriptures, and superadded all the traditions of the Elders. They admitted the immortality of the soul, but it was a *Pythagorean* immortality, a transmigration of the soul into another body. See *Prideaux's Con.* vol. iii. Book v.

risees, B. C. 79; her son, Hyrcanus, adhering to the same party, his brother Aristobulus attached himself to the Sadducees, and thus were formed two powerful political factions, which, upon the death of Alexandra, burst out into a civil war between her sons, B. C. 70. Both the brothers referred the cause to Pompey the Roman Proconsul in Syria, who restored Hyrcanus to the throne, and sent Aristobulus and his sons prisoners to Rome. Upon the breaking out of the civil war between Cæsar and Pompey, the former released Aristobulus and sent him with an army into Judea, B. C. 49. We next observe the crafty policy of Antipater (or Antipas) the Edomite, and the introduction of himself and his sons into the government of Judea, B. C. 47, leading to the succession of Herod to the crown. The tumultuous reign of that impious Prince contributed all that was wanting to plunge the "*land of promise*" into that state of spiritual darkness which characterized the period that immediately preceded the rising of "*the sun of righteousness*," in the birth of Jesus Christ, four years before the vulgar æra—the only scriptural record belonging to this period will be found in the 1st Book of the Maccabees from ch. xi. ver. 19; and extends only to the death of Simon Maccabeus.

The Roman state had at the commencement of this period attained to a degree of supremacy that rendered every other then in existence comparatively unimportant, except as being connected with the Roman affairs. Of the four kingdoms into which the empire of Alexander had been divided two only remained, and those were both tributary to Rome. In Syria, we shall see only the decline of the Seleucidæ under the combined pressure of intestine wars, and the vices of its sovereigns until its final conquest, and reduction to a Roman province, B. C. 65. In Egypt, we notice the same causes, leading to the same effects, B. C. 30.

In tracing the Roman affairs during this important

period, we shall observe the Lusitanian war, B. C. 145, and the Numantine war, B. C. 141, in Spain; the former, finished by the death of Viriathus, B. C. 140, and the conquest of Lusitania by Dolabella, B. C. 99; and the latter, in the conquests and destruction of Numantia, by Scipio Africanus II., B. C., 152. In Asia, the kingdom of Pergamus being left to the Romans by Attalus III., B. C. 132, is usurped by Aristonicus, who is conquered by Perpenna, B. C. 130. It being proposed to divide the wealth of Pergamus by an agrarian law, the tumult was excited in which the Gracchi lost their lives, Tiberius, B. C. 132, and Caius, B. C. 121.

In Africa, the Jugurthine war begins, B. C. 111, and is ended, B. C. 106. The war with the Teutones and Cimbri, B. C. 109, employed the Roman arms in Gaul for eight years, and finished in the conquest of those northern enemies, B. C. 101. The Marsic war in Italy, B. C. 91, the Mithridatic war, B. C. 89, and the emulation of the rival generals, Sylla and Marius, leading to the civil war between them, B. C. 88. The factions growing out of the latter contest survived their authors, and we may trace them through the civil wars of Cæsar and Pompey, B. C. 50, and that of Octavius and Antony, B. C. 32; the latter, leading to the elevation of Octavius to the imperial power and dignity, and the end of the Roman republic, B. C. 30. A series of successes during the ensuing twenty-five years in all parts of the empire, terminated in that state of universal peace which characterized the epoch of the appearance on earth, of Jesus Christ "*the Prince of Peace.*" In Europe, the Roman empire comprised Italia, Hispania, Gallia, Illyria, Thracia, Macedonia, and all Greece. In Asia, all the kingdoms of Asia Minor, Syria, and Judea. In Africa, Egypt, Lybia, Africa Propria, and Numidia. Augustus, considering the empire as sufficiently extensive, had proclaimed a general peace, and the Temple of Janus was shut, B. C. 5.

Of illustrious Romans during this period, we may remark,

Scipio Africanus II, *the conqueror of Numantia*, 132, *whence he received the additional surname of Numantinus.*

Caius Lælius, *Prætor in the Lusitanian war against Viriathus*, 141.

Decimus, Junius Brutus, *General in the Lusitanian war, builds Valentia*, 137.

P. Corn. Scipio, Nasica, *opposed the Gracchi.*

Tiberius Gracchus, *put to death for proposing an agrarian law*, 132; *and his brother Caius*, 121.

P. Rupilius, *general against the slaves in Sicily*, 132.

M. Perpenna, *General against Aristonicus, Tyrant of Pergamus, whom he conquers*, 130.

Caius Marius, *serves in the wars against the Numantines, against Jugurtha, the Teutones, &c., begins the civil war with Sylla*, 88; *died* 86.

Cæcilius Metellus, *conquers Dalmatia, and is thence surnamed Dalmaticus*, 118.

Q. C. Metellus, *defeats Jugurtha, and is thence surnamed Numidicus*, 109.

L. C. Metellus, *conquers Crete, and is thence surnamed Creticus*, 66.

Q. Servilius Cæpio, *General in the Cimbrian war, defeated by the Teutones*, 105.

Q. Lutatius Catulus, *General in the war with the Teutones and Cimbri, defeats them*, 101.

L. C. Dolabella, *conquers Lusitania*, 99.

P. Rutilius Rufus, *the consul, banished by Sylla*, 94.

Cneus Pompeius, *(surnamed Strabo,) General in the Marsic war*, 91; *opposes Cinna and Marius.*

L. Corn. Sylla, *served in the Numidian, Cimbrian, and Marsic wars; appointed to conduct the Mithridatic war*, 89; *which exciting the jealousy of Marius, leads to the civil war with him*, 88; *dies*, 78.

P. SULPICIUS RUFUS, *the Tribune, betrayed to Sylla, who puts him to death*, 87.

L. CORN. CINNA, *being banished, joins Marius*, 86; *assassinated*, 84.

L. MURENA, *General under Sylla in the Mithridatic war*, 83

L. SERTORIUS, *General against the Teutones and Cimbri, supports Marius and Cinna; is proscribed by Sylla, and flies to Spain; makes a league with Mithridates*, 74; *is killed by Perpenna*, 73.

M. ÆMILIUS LEPIDUS, *joins the faction of Marius, after the death of Sylla*, 77.

LICINIUS LUCULLUS, *served in the Marsic war; General in the Mithridatic war*, 74; *defeats Mithridates and Tigranes*, 69; *is superseded by Pompey.*

AURELIUS COTTA, *opposed Marius; made consul with Lucullus, in the Mithridatic war*, 74.

LICINIUS CRASSUS, *General against the Gladiators*, 71; *makes one of the 1st Triumvirate*, 60; *made Proconsul of Syria*, 54; *plunders the temple at Jerusalem; is defeated and killed by the Parthians*, 53.

CNEUS POMPEIUS, *(or Pompey the Great) espoused the interests of Sylla in the civil war with Marius, and after the death of the former, still opposed the Marian faction; conquers Syria*, 65; *finishes the Mithridatic war*, 63; *becomes one of the first Triumvirate*, 60; *begins the civil war with Cæsar*, 50; *is defeated in the battle of Pharsalia*, 48; *flies into Egypt, where he is killed by order of Ptolemy; his sons*, CNEUS *and* SEXTUS, *carried on the war in Spain; the former was killed in the battle of Munda*, 45; *and the latter fled to Sicily; he was defeated in a naval battle by Octavius and Lepidus, fled into Asia, and was put to death by Antony*, 35.

L. JULIUS CÆSAR, *when only 16 years of age was proscribed by Sylla as a Marian*, 84; *went into Asia; returned to Rome upon the death of Sylla*, 78; *after gra-*

deally rising through all the offices of Military Tribune, Questor, Ædile, High Priest, and Triumvir, 60, *he obtained the provinces of the two Gauls for* 5, *(afterwards extended to* 10) *years*, 59; *during this time he pursued his conquests in Germany, Helvetia, Gaul, and Britain. He began the civil war with Pompey*, 50, *finished it in the battle of Pharsalia*, 48—*prosecuted his victories in Africa and Spain, and returned to Rome*, 44—*was made perpetual Dictator, and killed in a conspiracy of Brutus and others the same year.*

M. CATO, Jun. *surnamed of Utica, (great grandson of the Censor) assists Cicero to quel the Conspiracy of Catiline*, 63—*opposes Cæsar in the war of Africa*, 46—*kills himself the same year.*

PUBLIUS CLODIUS, *the Tribune, procures the banishment of Cicero*, 58—*is murdered by Milo*, 52.

AULUS GABINIUS, *Proconsul of Syria, settles the affairs of Judea*, 57, *and Egypt*, 55.

LABIENUS, *Cæsar's General in Gaul*, 55—*goes over to Pompey*, 49—*is killed in the battle of Munda*, 45.

CAIUS CASSIUS *followed the interests of Pompey in the civil war with Cæsar, who gives him his life after the battle of Pharsalia*, 48—*joins Brutus in the Conspiracy against Cæsar*, 44—*receives Africa as his province—kills himself after the battle of Philippi*, 42.

M. BRUTUS, *espouses Pompey's party against Cæsar, who spares his life after the battle of Pharsalia*, 48—*stabs Cæsar in the Senate House* 44—*is defeated in the battle of Philippi, and kills himself*, 42.

OCTAVIUS (surnamed) AUGUSTUS CÆSAR, *adopted by his uncle Julius Cæsar, and at his death, though only* 18 *years of age, soon succeeds to his power—was made one of the 2nd Triumvirate*, 43—*he retains the western provinces for himself, appointing the east to Antony, and Africa to Lepidus—gains the battle of Philippi*, 42—

begins the civil war with Antony, 32—*becomes head of the Roman State after the battle of Actium*, 30.

M. ANTONY *attaches himself to the party of Julius Cæsar —forms one of the 2nd Triumvirate*, 43—*begins the civil war with Octavius*, 32—*is defeated in the battle of Actium*, 31—*kills himself*, 30.

M. ÆMILIUS LEPIDUS, *Consul with Julius Cæsar*, 46—*one of the 2nd Triumvirate*, 43—*receives Africa as his province—is banished by Octavius*, 36.

VENTIDIUS, *General in the Parthian war, defeats and kills Pacorus the Parthian Prince and General*, 39.

CILNIAS MÆCENAS, *Minister to Augustus*, 29—*dissuades him from resigning the imperial power.*

M. AGRIPPA, *Minister to Augustus, advises the restoration of the republic*, 29—*quarrels with Marcellus, nephew of Augustus, and retires to Mitylene*, 23—*is recalled, and left in charge of the empire during the absence of Augustus in the East*, 21—*dies*, 12.

M. LOLLIUS, *General in Gaul*, 16.

DRUSUS *(brother of Tiberius), General in Gaul—conquers several German nations*, 15—*dies there*, 9.

As opponents of the Romans during this period, we may notice

VIRIATHUS, *Tyrant of Lusitania—after maintaining himself for* 14 *years against the Roman power, he was treacherously put to death by Cæpio*, 141.

EUNUS, *the Syrian slave, begins the servile war in Sicily*, 135—*is conquered and killed by Perpenna*, 132.

ARISTONICUS, *Tyrant of Pergamus, defeated by Perpenna*, 130.

MITHRIDATES VII. *(surnamed Eupator and the Great,) king of Pontus*, 123—*makes war upon the Roman allies in Asia, which leads to the Mithridatic war*, 89—*in which the king of Pontus was successful in Asia and*

Greece for the first three years, but his forces were then defeated by Sylla, 86, *and he was reduced to sue for peace*, 84—*war soon broke out again, and Mithridates was defeated by Lucullus*, 74, *and* 69, *and by Pompey*, 66—*his own son rebelled against him, and Mithridates being defeated in battle by him, killed himself*, 63.

JUGURTHA, *grandson of Masinissa, king of Numidia, appointed by Micipsa joint heir with his sons Adherbal and Hiempsal, to the throne—Jugurtha destroyed Hiempsal and deposed Adherbal, who, flying to the Romans for protection, this caused the Jugurthine war*, 111; *which was finished by Marius* 106, *Jugurtha being treacherously delivered up to him by Bacchus, king of Mauritania.*

SPARTACUS, *the Gladiator, begins the Servile war*, 73—*is defeated and killed by Crassus and Pompey*, 71.

Philosophy flourished during this period, under the Stoics,

ANTIPATER *of Tarsus, (surnamed Calamoboas)* 144.
PANÆTIUS *of Rhodes*, 138.
DIOTIMUS, 85.
POSIDONIUS *of Apamea, the Astronomer*, 79.

The Peripatetics,

DIODORUS, 140—ERYMNIUS, 126—ATHENION, 108.—
APELLICON *of Teia, Collector and Proprietor of the famous library at Athens, which was carried to Rome by Sylla*, 86.
TYRANNION *of Pontus, the Grammarian*, 71.
ANDRONICUS *of Rhodes, (revised and published the works of Aristotle and Theophrastus)* 59.
CRATIPPUS *of Mitylene*, 53.
NICHOLAS DAMASCENUS, *the Historian*, 12.

The Academics,

CLITOMACHUS *of Carthage, successor to Carneades of Cyrene*, 128.

Philo; 100.
Charmidas (or Charmides), 95.
Antiochus *of Ascalon*, 62.

The Epicureans,

Zeno *of Sidon*, 83.
T. Lucretius Carus, *the Poet*, 65.

Of Poets, Rhetoricians, &c. we observe

Mnasias *of Patræ, the Grammarian*, 141.
Lucius Actius, *the Tragic Poet*, 139.
Nicander *of Colophon, Grammarian, Poet, and Physician*, 137.
Herodicus, *(surnamed Crateleus) the Grammarian*, 123.
Lucilius, *1st Roman Satyrist*, 116.
Apollodorus *of Athens, Mythologist and Grammarian*, 115.
M. Antonius, Sen. *Roman Orator*, 113, *(grandfather of the Triumvir.)*
Lucius Licinius Crassus, *Roman Orator*, 110.
Plotius Gallus, *the Grammarian, (first Latin Rhetorician)*, 87.
Quintus Hortensius, *Roman Orator*, 82.
A. Licinius Archias, 81; and
Antipater, *of Sidon*, 80, *Poets.*
Apollonius *(surnamed Molo) of Rhodes, the Rhetorician*, 76.
M. Tarentius Varro, *(surnamed the most learned of the Romans,)* 70.
Aristodemus *of Nysa, the Grammarian*, 68.
Dionysius, *(surnamed the Thracian) the Grammarian*, 64.
M. Tullius Cicero, *the Orator; and his friend*
Atticus, 63.
P. T. Varro, *(surnamed Atacinus,) the Poet*, 48.
Didymus, *the Scholiast on Homer*, 40.

VIRGIL, (or VIRGILIUS MARO) *the Poet*, 36.
M. MANILIUS, *the Astronomical Poet*, 34.
HORATIUS FLACCUS, *the Poet*, 29.
ÆMYLIUS MACER *of Verona, the Poet*, 28.
S. AURELIUS PROPERTIUS, 27, *and*
TIBULLUS, 21, *the Elegiac Poets.*
OVID, (or OVIDIUS NASO) *the Poet*, 20.
PYLADES and BATHYLLUS, *Actors*, 18.
VARIUS *and* TUCCA, *Critics*, 17.
C. JULIUS HYGINUS, *Grammarian and Poet*, 9.
VERRIUS FLACCUS, *the Grammarian, (supposed author of the Capitoline Marbles,)* 8.

Of Mathematicians and Astronomers, we notice

CTESIBIUS, *of Alexandria, Mathematician, inventor of the Pump, Clepsydra, and other Hydraulic instruments*, 136.
GEMINIUS, *of Rhodes, the Astronomer and Mathematician*, 77.
THEODOSIUS, *of Tripoli, the Mathematician*, 75.
L. TARUNTIUS SPURINA, *the Mathematician*, 61.
SOSIGENES, *of Alexandria, the Astronomer and Mathematician, assisted Julius Cæsar to correct the Calendar*, 46; *this year was called "the year of confusion," and consisted of* 15 *months, or* 445 *days.*
M. VITRUVIUS POLLIO, *the Architect*, 15.

Of Historians,

L. CÆLIUS ANTIPATER, 121; CASTOR, *of Rhodes*, 120.
MENECRATES, *of Nysa*, 119.
ARTEMIDORUS, *of Ephesus, the Geographer*, 104.
L. SISENNA, *the Roman Historian*, 91.
ALEXANDER, *(surnamed* POLYHISTOR) 88.
Q. VALERIUS ANTIAS, 84.
C. CRISPUS SALLUST, 57.
TIMAGENES, *of Alexandria*, 54; *(brought to Rome by Gabinius.)*

CORNELIUS NEPOS, 49. DIODORUS SICULUS, 44.
TROGUS POMPEIUS, 41. ASINIUS POLLIO, 31.
STRABO, *the Geographer*, 30. TITUS LIVIUS, 25.
DIONYSIUS, *of Halicarnassus*, 5.
ASCLEPIADES, *of Bithynia*, 90. DIOSCORIDES, 33, *and* ANTONIUS MUSA, 22, *Physicians*, also flourished during this period.

SACRED HISTORY.

"THE oldest records of time now extant, are unquestionably the *Mosaical*. They are much earlier than the fragments of *Sanchoniatho*, *Berosus*, and *Manetho*, and indeed exhibit internal evidence of a purer and remoter antiquity, free from those monstrous fictions and absurdities, under which the heathen records caricature the venerable features of primæval history. The only sure and certain *pole-star*, to guide our wandering steps through the mazes, the desarts, and the quick-sands of *ancient* and *primæval Chronology*, in which so many adventurers have been lost or swallowed up, by following the *ignis fatuus* of their own imaginations, or the treacherous glare of *hypotheses*, are the SACRED SCRIPTURES, well understood, and carefully and critically compared together; for otherwise, they also may be perverted into sources of error and confusion." *Hale's Anal.* vol. i. p. 65.

"If we take the BIBLE along with us, it is a teacher that will direct us through all the obscurity and maze of things, solve every difficulty, and lead up truth to the fountain head." *Ellis, quoted by Dr. Hales.*

"The purest, and most fruitful source of *ancient history* is, doubtless, to be found in the HOLY BIBLE."—*Bielfield, quoted by Dr. Hales.*

"The history recorded by *Moses*, appears like a bright but remote object, seen through the glass of an excellent

optician, clear, distinct, and well defined; but when we look back upon the accounts transmitted concerning the Assyrians, Egyptians, Medes, and Scythians, or those of the early ages of Italy and Greece, we find nothing but a series of incredible and inconsistent events, and groups of strange beings,

> "Abortive, monstrous, and unkindly mixed
> *Gorgons*, and *Harpies*, and *Chimæras* dire."
> *Bryant, on the Plagues of Egypt*, p. 379.

To this ample authority for giving SACRED HISTORY the precedence as to time, and importance, in our historical researches, and for making it the standard of comparison to the histories of heathen nations, it will be necessary only to preface the following outline of Sacred story with a few observations which may prove useful to the juvenile student or inexperienced instructor. The events happening to the ancients for "*ensamples*" of the *truth*, *justice*, and *mercy* of God, and "*written for our instruction*," can only answer the latter purpose, through a steady application of the attention to the *latent meaning of* HOLY WRIT. The *literal history*, will generally be found to contain a *spiritual signification*, and it is to the *latter* that we must (with due reverence and sobriety) look for the benefits to be derived from an intimate acquaintance with the scriptural records.

In most instances, the NEW TESTAMENT, will prove the *ablest*, as well as *safest*, expositer of the OLD. After all we can obtain in a diligent search by the lights which Chronology, Geography, and parallel history afford, much will remain of *sacred mystery*, *John*, vii. 17; 1 *Cor.* ii. 14. which will serve to exercise our *humility*, and increase our *reverence* towards the GREAT and INCOMPREHENSIBLE BEING, all whose counsels are "*truth and equity*," though "*his ways are past finding out;*" and however *above* our reason the mystery of redemption may be, still we may obtain knowledge enough of it to make our service a "*reasonable service;*" and this is the grand object to be aimed at in the study of Sacred History.

The interval of time between the Creation of the World, and the Birth of Christ, may be divided into three grand periods, viz.

1st, The Antediluvian, containing 1656 years, reaching from the Creation of the World, B. C. 4004, to the Universal Deluge, B. C. 2348.

2d, The Patriarchal, containing 857 years, extending from the Deluge, B. C. 2348, to the Exodus, B. C. 1491.

3d, The Mosaical, containing 1491 years, from the Exodus, B. C. 1491, to the Birth of Christ.

The latter period may be subdivided into four others, viz.

1st, From the Exodus, B. C. 1491, to the election of Saul to the throne, B. C. 1095, containing 396 years. It comprehends the wanderings of the Israelites in the wilderness, the establishment of their civil and ecclesiastical polity,—their settlement in the land of promise—their seven servitudes under their heathen neighbours, and deliverances by their judges—their rejection of the Theocracy and appointment of a temporal king.

2nd, From the election of Saul to the throne, B. C. 1095, to the desolation of Judea by Nebuchadnezzar, king of Babylon, B. C. 587, containing 508 years. It comprehends the reigns of Saul, David, and Solomon; the revolt of the ten tribes, and the establishment of the kingdom of Israel in opposition to that of Judah; the parallel history of both to the dissolution of the former state by Shalmanezer, king of Assyria, and the captivity of Judah, and desolation of the land, by Nebuchadnezzar king of Babylon.

3d, From the desolation of Judea by Nebuchadnezzar, B. C. 587, to the re-establishment of the state by the Asmonean Princes, B. C. 163, containing 424 years. It exhibits the Jews successively under the dominion of the Babylonian, Persian, and Macedonian empires, until the tyrannical impiety of the Seleucidæ exciting the resistance of Mattathias, leads to the establishment of the Asmonean dynasty in Judas Macoabeus.

4th, From the establishment of the Asmonean dynasty,

B. C. 163, to the Birth of Christ, containing 163 years. It comprises the reigns of the successors of Judas Maccabeus; the interference of the Romans in the Jewish affairs; their final subjection of Judea; the elevation of Herod the Idumean to the throne, and his reign till the birth of Christ.

These epochs are peculiarly adapted to the Jewish affairs, which, as a branch of Universal History, we shall now sketch with a reference to the divisions of time observed in the ten Tables of Ancient History, which form a part of this work.

TABLE I.

The Creation of the World is dated by Blair (following the Hebrew text) 4004 years before the birth of Christ,* and in the year 710 of the Julian Period. This act of Omnipotence occupied the space of six days, and as the book of Genesis informs us, proceeded in the following order:—On the 1st day God created the Heavens and the Earth.—On the 2nd, the firmament dividing the waters from the waters.—On the 3rd, the dry land appeared, with trees, herbs, &c.—On the 4th, the sun, moon, and stars.—On the 5th, fish and foul.—On the 6th, beasts and reptiles; and also Adam and Eve, who were placed by their Almighty Creator in the Garden of Eden, in a state of innocence and bliss; eminently distinguished from the brutes, by the gift of a reasonable soul and the faculty of free agency, subject only to one restriction, as the test of faith and obedience, and forewarned that a violation of it would be punished with death, this was God's *first* covenant with man.——The seventh day was sanctified by God as a sabbath, or day of rest, and commanded to be for ever held sacred. How long Adam and Eve continued in the Garden of Eden the Scriptures do not inform us. Some Authors†

* The Septuagint dates 5872 B. C., and the Samaritan 4700 B. C.

† Univ. Hist. vol. 1. p. 12. 8vo. Edit.

suppose that previous to the return of the sabbath, having broken the covenant, they were driven out of Paradise, but still comforted with the promise, that *the seed of the woman should bruise the serpent's head:* this promise constituted the *second* covenant, *(see Rom.* v. 15-19) and is the root of our holy religion; the promised seed being no other than the Messiah, our blessed Lord and Saviour; through faith in whom, and sincere repentance of sin, salvation is obtained for fallen man, *(see Prophecy,* 1*st Period,* A.)

B. C.

(1) Cain was born in the year after the expulsion from
4003. Paradise, (1) and Abel the year following, (2); and
(2) doubtless Adam and Eve had many other children,
4002. though the Scriptures are silent upon this head, and upon every other incident of the first century. Early in the second, Cain afforded to the world the first example of atrocious wickedness, in the murder of his innocent
(3) brother, (3) and was in consequence cursed by God,
3875. and driven from the society of man. His apprehension (expressed in the exclamation "*behold now every one that findeth me shall slay me*") of suffering from the vengeance of his fellow creatures, proves that many others besides himself did at that time exist. Cain retired into the land of Nod, and built a city, calling it after the name of his son Enoch.—Of his posterity the names only, viz. Enoch, Irad, Mehujael, Methusael, are recorded, till we come to Lamech, the sixth in succession; he is said to have been the second murderer, and the first man who had two wives. In his family the arts and sciences seem to have arisen and flourished;* his son Jabel was the inventor of tents; Jubal, of musical instruments; Tubal-Cain, of working in metals; and his daughter Naamah, (according to the Rabbins) invented spinning and weaving: the whole race separating themselves from God's covenant were styled

* See Shuckford's Connection, vol. i. p. 8, and 38.

"*the sons of men.*" The year after the death of Abel, B. C.
was born Seth, (4) i. e. *appointed*, so named by his (4)
mother as being "*appointed*" her by God for 3874.
"*another seed, instead of Abel whom Cain slew.*"
To Seth was born Enos, (5) who zealously pro- (5)
moted piety; it was in his days that "*men began to* 3769.
call upon the name of the Lord" or to assemble for
public worship; and his descendants are distinguished
from the race of Cain by the glorious appellation of
"*the sons of God.*" To Enos was born Cainan, (6) (6)
who trod in the steps of his pious father; but in the 3679.
days of his son Mahalaleel, (7) the sons of God in- (7)
termarried with the "*daughters of men;*" and to ex- 3609.
press this *descent* from virtue to vice, he named his
son, Jared, (8) i. e. "*he descends.*" And here it may (8)
be proper to remark, that throughout the Scriptures, 3544.
but more particularly in the earliest ages, the names
of persons and places are frequently made the medium of
transmitting to posterity the traditional record of remark-
able events.

To Jared was born Enoch, (9) i. e. *dedicated*, and (9)
to him Methusaleh, (1) i. e. "*he has sent his death,*" 3382.
and was prophetic of the Deluge. To Methusaleh (1)
was born Lamech, i. e. "*humbled, poor,*" (2). In the 3317,
56th year of Lamech died Adam, aged 930.(3)* The (3)
date of this event is of considerable importance, as 3130.
it proves, by the testimony of man, the authenticity (4)
of Moses' account of the antediluvians. Adam, at 3074.

* "There is a peculiarity in the denunciation of the penalty *(of Adam's disobedience)* which deserves some notice.—

"*Of the tree of the knowledge of good and evil, thou shalt not eat of it; for* IN THE DAY THAT THOU EATEST THEREOF, *thou shalt surely die.*" Gen. ii. 17.

Such was the original denunciation; and it has been asked, how it was fulfilled? for though Adam did undoubtedly die *at length*, yet, so far from dying *in the day that he eat of the forbidden tree*, he did not die until he had reached the age of 930 years.

the time of his death, would have transmitted to the surviving patriarchs the traditional history of mankind, from the Creation to the year of the world 930; which might in like manner be conveyed to Shem by Methusaleh, thus making the antediluvian history pass through only two hands. The next remarkable event was the translation of pious Enoch,(4) the execution of the sentence of death in Adam being followed by (perhaps) a figurative representation of the second life which we have in Christ, Heb. xi. 5. John xi. 25, 26. *(see also Prophecy, 1st Period.)*

B. C. (4) 3017.

(5) To Lamech was born Noah, (5) i. e. "*consolation*," "*comfort*," corresponding with the prediction of his father, "*this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*" Gen. v. 29, fulfilled Gen. viii. 21.

2948.

The true answer to the question I take to be this.—In holy Scripture, the term *day* is used both literally and mystically. Thus, with the prophets, a day is employed to denote *a year*; and thus, by a yet greater involution, *a day of God* is equivalent to *a whole millenary*. Ps. xc. 4. 2 Pet. iii. 8. From this ancient and well known mode of computation originated the idea, so familiar both to Jews and to Christians, that the world is to last in its state of labour 6000 years, and that then it is to enjoy a seventh millenary of holy rest.—See Mede's Works, book v. c. 3. For, as it was created in six, perhaps natural days, which were succeeded by a seventh sabbatical day; they agreed, that it would remain six days of God, which should be succeeded by a seventh divine day of sabbatism. Now I apprehend, that the day of which the Lord speaks to Adam, is a day of God, or a thousand natural years. The prophetical denunciation, therefore, is that *he should die in the millenary that he eat of the forbidden fruit.* This, accordingly, was accomplished; for Adam died before he had attained the age of 1000 years; that is to say, he died in the course of the same great day of God, wherein he had transgressed the divine command. It is further worthy of observation, that after the fall, the life of man was confined within the limits of one of these great days of the Lord; for not a single antediluvian patriarch reached the age of a millenary: so that, through sin, he literally became an ephemeral being.—*Faber, Horæ Mosaicæ*, vol. i. p. 11.

After the birth of Noah, the Scriptures record only the gradual corruption of mankind, provoking at length the "*spirit*" of God not to *strive always with man* upon the plea of his natural frailty, "*yet* (said God) *his days shall be an hundred and twenty years*," which time was allowed for repentance. Noah was commissioned to reveal to mankind this warning decree, (6) and to exhort them to turn from their evil ways, that so they might escape the threatened destruction; at the same time he received the command to build the ark, and began to construct it. During the interval of probation were born Noah's three sons, Japhet, Shem, and Ham; Shem is the only one of them, the date of whose birth is recorded, (7) he being the one appointed to continue the line of succession in which the promises descended.

B.C. (6) 2468. (7) 2446.

Shortly before the flood (and in the same year) died Methusaleh, aged 969, (8) and the period of probation being ended, Noah, by the command of God entered the ark, taking with him his wife, his sons and their wives, and some of every species of living creature; and "*the Lord shut him in.*" Seven days after which the Deluge began; it lasted a year, and destroyed *every living substance, "both man and cattle and the creeping things, and the fowl of the heaven.—Noah only remained alive, and they that were with him in the ark."*— See the minute account of the time, manner, and every circumstance of this tremendous judgment, upon a world lost by disobedience and unbelief, Gen. ch. vi. and vii., and compare it with Matt. xxiv. 37-42, where an awful analogy is drawn between the thoughtless professing Christian and the antediluvian reprobate.

(8) 2348.

In the scale of time, this period of history will occupy a very large space, (1656 years) and nearly half the interval between the Creation of the World and the Birth of Christ; and barren as it may seem as to historical matter,

and contracted as are its records (comprised solely in the first six chapters of the book of Genesis) it affords ample field for the most important reflections and inferences, principally of a spiritual nature, (*which see, Prophecy*, 1*st Period*, A.) We may further remark, the great length of the antediluvian life,* affording scope for the utmost stretch of improvement from *practice* and *experience*. Arts and sciences were certainly invented during this period (Gen iv. 20-22) though we have no means of judging of the extent of the progress made in them. We hear of "*mighty men, men of renown*," (Gen. vi. 4.) And Josephus pretends (see Antiq. b. i. ch. 3.) that Seth and his descendants employed themselves in astronomy and other useful researches, of which they left memorials inscribed on two pillars. But however *uncertain* we may be as to their *acquirements*, of this we may be *sure*, viz. that they did not suffice for the attainment of VIRTUE (for "*the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually*,") (Gen. vi. 5.) or HAPPINESS; (*for* "*the earth was filled with violence through them*," Gen. vi. 13.) and the reason is obvious—man could not, without BELIEF and OBEDIENCE, *preserve* the perfection of integrity which God had given him, much less

* Table of the births, deaths, and ages of the Antediluvian Patriarchs.

	Born. B. C.	Died. B. C.	Aged.
Adam (created)	4004	3074	930
Seth	3874	2962	912
Enos	3769	2864	905
Cainan	3679	2769	910
Mahalaleel	3609	2714	895
Jared	3544	2582	962
Enoch	3382	*3017	365
Methusaleh	3317	2348	969
Lamech	3130	2353	777
Noah	2948	1998	950
Shem	2446	1846	600

* Translated alive to Heaven.

therefore, could he (or can he) *recover* it, by any effort of his own reason and experience in his fallen state.—He only who *made* can *repair* the heart of man.

The primitive sacred year consisted of 12 months, of 30 days each, or 360 days, as may be proved by the account of the Deluge, Gen. vii. and viii. Noah reckoned five months, or 150 days; from the seventeenth day of the second month, to the seventeenth day of the seventh month; as expressing the time of the rising of the waters; and seven months and ten days more, till the waters were dried up, and Noah and his family left the ark after a residence therein of 370 days, or a year and ten days, till the seven-and-twentieth day of the second month of the ensuing year. *Dr. Hales.*

TABLE II.

We find from Gen. vii. 24. that "*the waters prevailed upon the earth an hundred and fifty days;*" after which they began to decrease: and in the seventeenth day of the seventh month, (or fifth of the deluge which began in the second month of the year) the ark rested upon the mountains of Ararat. Upwards of two months more elapsed before the tops of the highest mountains were seen; forty days after which, Noah began his experiments to discover the state of the earth by sending out a raven and a dove, the latter, three different times, leaving an interval of seven days between each, and at length, having received the command of God to that effect, he and his family left the ark (1) after having been confined in it a year and ten days; for it was "*in the second month, the seventeenth day of the month,*" that he entered it, and he left it "*in the second month, on the seven and twentieth day of the month,*" in the second year. Gen. viii. 1-14.

B. C. (1) 2347

Dr. Hales, in his Analysis of Chronology, vol. i. p. 120, remarks, that, there is not a more prolific source of confu-

sion and embarrassment in ancient Chronology, than the substitution of the cardinal numbers one, two, three, for the ordinals first, second, third, &c. which frequently occurs in the sacred and profane historians. Thus Noah was six hundred years old when the deluge began, Gen vii. 6. and presently after, in his six hundredth year, confounding complete and current years. An attention to this observation may prove a useful medium of reconciling apparent disagreements in the accounts of different authors upon the same subjects, and of different parts of the Scriptures with each other.

Noah, upon leaving the ark, immediately built an altar and offered sacrifices upon it, which God graciously accepted, renewed the covenant relative to the Messiah, Gen. viii. 21. ix. 9-17) gave him many precepts* for his future observance, remitted the curse that had been laid upon the earth in consequence of the disobedience of our first parents (thus fulfilling the prophecy of Lamech at the birth of Noah, Gen. v. 29.) established the seasons in regular succession, permitted the use of animal food,† and pro-

* "There is great reason to believe, that the substance, at least of the Decalogue, given at Sinai, was of primitive institution." Hales' Anal. vol. ii. p. 109.

† "The Israelites were strictly obliged by their law to eat no flesh until they had poured out the blood, or offered it upon the altar, because God had appointed the blood to be an atonement for their sins; but the alien and stranger, who knew no such orders for setting it apart for that use, might as freely eat it as any part of the creature. And I think this account of the prohibition of blood will fully answer all the scruples which some Christians have about it. The use of it upon the altar is now over, and therefore, the reason for abstaining from it has ceased. And though the Apostles, at the council of Jerusalem, that offence might not be given to the Jews, advised the Gentiles at that season to abstain from it; yet, the eating it, or not eating it, is no part of our religion, but we are at perfect liberty in this matter." *Shuckford Con.* vol. i. p. 86. Compare Gen. ix. 4. Lev. xvii. Deut. xiv. 21.

mised that the earth should no more be destroyed by the waters of a flood. *(See Prophecy, 1st and 2d Period,* B.) B. C.

The year following (2) was born Arphaxad, the (2)
son of Shem (in whose family the blessings of the 2346
covenant descended, and his name signifies "*he that heals or releases,*" probably in allusion to the deliverance of Noah's family from the deluge. *Hales.*

Six years after the flood (3) (according to Blair) (3)
Noah pronounced upon his youngest son Ham, that 2341
prophetic curse which was afterwards so amply fulfilled in the fate of his posterity, as were also the blessings predicted at the same time to the descendants of Shem and Japhet, Gen. ix. 24-27. *(See Prophecy, 2d Period,* C, D, E.). (4)

To Arphaxad was born Salah, (4) to Salah, 2311
Eber, (or Heber) (5) from whom the Israelites (5)
derive their name of Hebrews),* to Eber, Pe- 2281
leg, (6) whose name signifies *division,* "*for in his* (6)
days was the earth divided," Gen. x. 25,) and in 2247
the same year, (according to Blair) happened the memorable event of the confusion of tongues at the building of Babel by a miraculous interposition of God to frustrate the vain and impious attempt of men "*to make themselves a name,*" (*see Prophecy, 2d Period,* the article in the margin.) "*So the Lord scattered them abroad from thence, upon the face of all the earth, and they left off to build the city, therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.*" Gen. xi. 8-9. At this time the earth was portioned out amongst the sons and grandsons of

* "Hence Abram was called "*the Hebrew,*" Gen. xiv. 13; and his descendants, by way of distinction from the rest of the children of Heber, called themselves by the double title "*Hebrew of the Hebrews.*" *Hales.*

Noah, mentioned Gen. x; the families of Japhet had Europe and the Northern parts of Asia. Shem retained the Eastern part of Asia, and Ham had Africa. For a particular account of the dispersion, and first settlements of the three sons of Noah and their families, *see Prophecy, 2d Period*, C, D, E.

Between the general dispersion of mankind, and the call of Abram (a space of 326 years) nothing but the births
B. C. and deaths of the Patriarchs is recorded, viz. to
(f) Peleg Reu (f) to Reu Serug (g), to Serug Nahor,
2217 (g). In the time of this Patriarch, Dr. Hales
(h) places the age of Job. Poole and Shuckford also
2185 assign to him nearly the same date, though our
(g) Bible makes him cotemporary with Moses. The
2155 Book of Job furnishes a valuable illustration of the state of religion in his time. *(See Prophecy, 2d Period, the article in the margin.)*

In the 157th year of Nahor died Noah, aged
(i) 950 (i) years, 600 of which had passed before the
1998 flood, and 350 after it.

(k) To Terah, was born Abram, (k) in whose time
1996 idolatry had made great progress in the world, and particularly in Chaldea; in consequence of which,
(l) Terah 70 years after the birth of Abram, (l) by the
1926 command of God, removed with his family into Mesopotamia, where he soon afterwards died, and Abram received from God the memorable com-
(m) mand recorded Gen. xii. 1., &c. (m) Full of faith
1921 he obeyed the call, and leaving Haran, arrived with Sarai his wife, and Lot his brother's son, in Canaan.

During this period happened the first reduction in the life of man, as will be shewn by the following table of the births, deaths, and ages of the postdiluvian patriarchs, to the time of Abram:

	Born. B. C.	Died. B. C.	Aged.
Arphaxad,	2346	1908	438
Salah,	2311	1878	433
Eber,	2281	1817	464
Peleg,	2247	2008	239
Reu	2217	1978	239
Serug,	2185	1955	230
Nahor,	2155	2007	148
Terah,	2126	1921	205
Abram,	1996		

Noah lived 950 years; Eber, the oldest of the postdiluvian Patriarchs, lived only 464.

TABLE III.

This portion of Sacred History beginning with the CALL OF ABRAM (*), proceeds to relate his arrival in Canaan,* his abode at Sichem and Bethel, in each place building an altar *unto the Lord that appeared unto him.*† (*See Prophecy, Abram.*). The following year, a famine obliges him to remove, and he is directed by God to go into Egypt (*) where he is kindly received by Pharaoh for the sake of Sarai, whom (Abram having passed her for his sister‡) he

B C.
(*)
1921
(*)
1920

* It will be observed, *(see Prophecy, second Period, B,)* that in the primitive division of the earth, the future sons of Jacob had been provided for, and their portion had hitherto remained unoccupied; but shortly before Abram's arrival in *"the land of Promise,"* it had been seized upon by the Canaanites, hence it is remarked, that *"the Canaanite was then in the land,"* Gen. xii. 6. *Bryant on the authenticity of the Scriptures*, p. 226.

† God had hitherto revealed himself by his *voice* and in *dreams*, he *appears* visibly to Abram in the second Person of the Holy Trinity. Gen. xii. 7.

‡ She was "the daughter (grand-daughter) of his father, but not of his mother, Gen. xx. 12. He called her *"sister,"* therefore, by the same latitude as *Lot*, his *"brother,"* Gen. xiv. 14. *Heber's Anal.* Sarai is said to be the same person who is called Iscah, Gen. xi. 29.

would have married: but being warned by God in a dream, he dismissed Abram and his family, who thereupon returned into Canaan.

Soon after this, from a disagreement between their respective servants, Abram and Lot separated; the latter having the choice allowed him, selected the neighbourhood of Sodom, although the inhabitants of that place "*were wicked, and sinners before the Lord exceedingly.*" After this separation from Lot, Abram received from God a ratification of all former promises, with a command to take a survey of the whole land of Canaan; he next removed to Hebron, still continuing to set up an altar at every change of residence.

About eight years after Abram's arrival in Canaan, happened the battle of the five kings of Canaan against Chederlaomer, king of Elam and his confederates, in consequence of which, Lot fell into the hands of the conquerors, but was rescued by Abram, who accompanied by three neigbbouring kings, or chiefs, with whom he was upon amicable terms, pursued after Chederlaomer, rescued Lot, and returned with great spoil (3) which he restored to the owners, after satisfying his allies for their trouble, and offering tythes of all to Melchisedek, king of Salem, "*the Priest of the most high God,*" by whom he was solemnly blessed, *(see Prophecy, 3d Period.)* For his own services, he refused to accept any recompense, relying solely upon the promises of God, the fulfilment of which, he would not anticipate by the intervention of any human agency.

B. C. 1912.

(3)

We next read of the trials of the Patriarch's faith, his complaint of being "*childless,*" answered by the promise of a son, and a numerous posterity, together with a prophetic revelation of their fortunes, and of those of the nations with whom they should be connected. And he "*believed in the Lord, and it was counted unto him for righteousness,*" Rom. iv. 3.

Then follow the domestic troubles of Abram from the disagreements of Sarai and Hagar, the flight of the latter into the wilderness, where she received a divine revelation of the appointments of God relative to her future B. C. offspring. (Gen. xvi.) Ishmael was born the next year (4), and was joyfully received by his father as (4) the promised heir; but when he had attained the 1910 age of fourteen years, God was pleased to make a farther revelation of his will; changed Abram's name to Abraham, and Sarai's to Sarah, in token of their future aggrandisement;* instituted the rite of circumcision, as a sign of the everlasting covenant, and promised another son who should inherit *all the promises* (5) (5) Abraham having in vain besought the Lord in be- 1897 half of Ishmael, of whose destiny he was now informed, testified his resignation to the Divine will, by obeying the command respecting circumcision. In the same year happened the destruction of Sodom and Gomorrah, and the other cities of the plain, notwithstanding the earnest intercession of Abraham in their behalf, and which was rejected on the score of the general depravity of the inhabitants, amongst whom, not ten righteous could be found. Lot only, and his family, were preserved; his wife looking back, in opposition to the command given by the angels who directed them to leave the city, was turned into a pillar of salt.

The judgments here recorded, point out the beginning of the accomplishment of the prophetic curse of Noah respecting the posterity of Ham, and of the blessing bestowed upon that of Shem; but in the very same chapter in which they are described, we have proofs, that the prophecy was not the *cause* of its own accomplishment; for if the inhabi-

* Abram, signifies "*a high father*," Abraham "*a father of a multitude of nations*," Sarai, "*my princess*," Sarah, "*the princess, a mother of nations.*" Hales.

tants of Sodom (the posterity of Ham) were destroyed, we find that it was "*because the cry of Sodom and Gomorrah was very great, and because their sin was very grievous,*" Gen. xviii. 20. Ezek. xvi. 49, 50. If God revealed *himself in a special manner to Abraham, guided* him by his precepts, encouraged him with promises, loaded him with benefits, it was because he knew "*that he would command his children and his household after him that they should keep the way of the Lord, to do justice, and judgment; that the Lord might bring upon Abraham that which he had spoken of him,*" Gen. xviii. xix. Lot (who having for the sake of temporal advantages associated himself with those sinners, well deserved to share their temporal fate,) was preserved in answer to "*the effectual, fervent prayer of the righteous*" Abraham; but the posterity of his sons, Moab and Ammon, were not, though of the race of Shem, exempted from the curse attached to the commission of sin.

After this catastrophe, Abraham removed to Gerar, where he again passed Sarah for his sister, and was near losing her to Abimelech, king of that country, who took her for his wife, but by the intervention of God she was
B. C. restored to her husband. Isaac was born at the
(5) time appointed (6), three years after which, Hagar
1896 and Ishmael were banished (7) at the instigation of
Sarah, to the great grief of Abraham, who was
(7) comforted by God with the promise of prosperity
1893. for Ishmael, as well as Isaac, and it is expressly
said that "*God was with the Lad,*" Gen. xxi. 20.

Abraham continued to reside in the southern part of Canaan, and became considerable in the eyes of the inhabitants by his increasing opulence, so that Abimelech, king of Gerar was induced to make a treaty of amity with him, which was to extend to the third generation. "*And Abraham abode in the Philistine's land many days*" (or years), and when Isaac had attained the age of twenty-five, "*God did*

tempt* Abraham, by commanding him to offer this "child of promise" for a burnt sacrifice. (s) B.C. (u)

Abraham did not hesitate, he "rose up early in the morning," made every necessary preparation, and without any ostentation of the feelings of anguish so natural to the occasion, or of the merit of such devoted obedience, proceeded to the appointed place. God, satisfied with the obedience of the will, forbad the consummation of the sacrifice, and dismissed him with the most exalted blessings. Gen xxii. *(see Prophecy, 3rd Period.)* 1871.

Twelve years after this event died Sarah, aged 127, (t) and Abraham, still resolved that none but God should "make Abraham rich," insisted upon *purchasing* a burying ground for his family. He accordingly bought the cave of Machpelah, the only possession he had in Canaan, even to the day of his death. Acts vii. 5. (v) 1859.

* When God is said to "*tempt*" man, it signifies only that he places him in trying circumstances for the *proof* (Ecclus. xliv. 19, 20,) and *improvement* of his *faith* and *obedience*, in which case he usually exacts some *painful act of self-denial*. The Devil *tempts* in quite a different way, and for quite different ends; he seduces to *evil* by a deceitful prospect of *good*.—He tempted our first parents by persuading them, that by their act of disobedience (an act, which but for the prohibition of God, involved no moral evil) they should "*be as Gods, knowing good as well as evil*," and also by the assurance of IMPUNITY "*ye shall* NOT *surely die*." Gen. iii. 1-5. Our blessed Saviour was tempted by him "*in all points like as we are*," Heb. iv. 15. see Matt. iv. 1-11. "*Yet without sin*," for "the Devil cannot deal with the authority of God;" "*It is written*" answers all his temptations, and makes him fly; but if he can bring you out of conceit with revelation, and persuade you to fling away your bibles, he will reason with you as long as you will, and furnish you with such reasons as you like best, as he finds you more inclined, whether to atheism, infidelity, or heresy.—*Bishop Sherlock's Discourses on the Immortality of the Soul*, p. 318.

St. James describes a man to be "*tempted*" *when he is drawn* away of his own lust and enticed. Jam. i. 14.

To prevent an alliance with the Canaanites, Abraham sent his confidential servant to Bethuel, the son of his brother Nahor, and then living in Mesopotamia, to select from
B. C. his family a wife for Isaac:—Rebecca was chosen,
(1) and Isaac married her in the 40th year of his age,(1)
1856. Gen. xxiv. After which, Abraham married Keturah, and had by her six sons, to whom he gave portions, and sent them away in the lifetime of Isaac, *eastward into the east country*, where their posterity was afterwards known as the Midianitish nation.

Ten years after the marriage of Isaac died Shem,
(2) aged 600 years, (2) 98 of which he had lived before
1846. the Flood. Of the postdiluvian history of this patriarch nothing is recorded in Scripture but what refers to the blessing pronounced upon him by his father. Some authors suppose that he might be the same person as Melchisedek; (*see Prophecy, 3rd Period*) by him however the traditional history of the world received from Methusaleh and Adam, might have been transmitted to Isaac.

Twenty years after the marriage of Isaac were
(3) born his twin sons Esau and Jacob, (3) whose future
1836. fortunes had been revealed to Rebecca previous to their birth;* (Gen. xxv. 22, 23.) fifteen years after
(4) which died Abraham, aged 175, (4) and was buried
1821. by his sons Isaac and Ishmael in the cave of Machpelah. (*For a view of the revelations made to this patriarch, and his typical character and actions, see Prophecy, 3rd Period*, F.) After the death of Abraham, Isaac removed from Hebron to Gerar, where passing off Rebecca for his sister, he was near losing her to the people, and his prosperity exciting the envy of Abimelech, king of

* It is said that Rebecca "*went to enquire of the Lord*," by which we may infer that there was some oracular mode of obtaining divine guidance and instruction. Dr. Hales quotes a tradition noticed by Abulfaragi, that responses of this sort were given by Melchisedek, king of Salem.

the country, he insisted upon his removing to a distance from him; in consequence of which, Isaac settled at Bersheba, where God appeared to him and renewed to him the covenant and promises made to his father. Here also he soon afterwards received a visit from king Abimelech, who made a league with him, to secure himself from any ill effects to himself and his posterity from the increasing power of the patriarch. (5) Gen. xxvi. 1-33. (5) B. C.

In the mean time Esau and Jacob grew up, and applied themselves to the occupations best suited to their respective dispositions. Esau became "*a cunning hunter, a man of the field,*" and Jacob was "*a plain man dwelling in tents.*" Esau returning hungry from the chase, was tempted to purchase his brother's pottage, even at the price of his birthright, Gen. xxv. 27-34; and at 40 years of age he still farther disgraced himself, by marrying two Canaanitish women, (6) "*which were a grief of mind unto Isaac and to Rebecca,*" Gen. xxvi. 34, 35. 1804. (6) 1796.

The next event, in the order of time, is the death of Ishmael, aged 137; (7) having seen his posterity established in considerable power: "*and they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria; and he died in the presence of all his brethren.*" Compare Gen. xxv. 12-18, and xvi. 11, 12. *(see also Prophecy, 3rd Period.)* (7) 1773.

Isaac now declining into the vale of years, purposed to bestow upon Esau the blessing which had been pre-ordained to Jacob, who therefore, by an artful contrivance of his mother, secured to himself this pre-eminent distinction, (8) Gen. xxvii. The event proves that although in the predeterminate counsels of his wisdom, God may have reserved to himself the appointment of *results*, he by no means exonerates his creatures from the responsibility that attaches to the faculty of "*free agency*" in the adoption of *means*. In respect to these, (8) 1759.

"*with what measure ye mete it shall be measured unto you again*" by a just and retributive Providence. To secure himself from the effects of his brother's anger, Jacob was obliged to leave Canaan (and all the comforts and consolations of his paternal home) and seek refuge with his uncle Laban, in Mesopotamia. On his way he had the miraculous vision described, Gen. xxviii. 11-22. (*See also Prophecy, 3rd Period*, H.) Comforted with assurances of divine support he pursued his journey, and was kindly received by Laban to whom he hired himself as a herdsman, and who gave him, in lieu of wages, his two daughters Leah and Rachel in marriage; by whom, and their respective handmaids, Zilpah and Bilhah, he became in process of time, the father of the Twelve Tribes of Israel.

Under the divine blessing, Jacob, notwithstanding the checks he received from the envy and jealousy of Laban, prospered in all his affairs; and after twenty years service, at
B. C. the command of God, he prepared to return into Ca-
(o) naan. (o) Laban no sooner discovered his departure
1739. than he pursued him; but being divinely warned against molesting his nephew, he suffered him to proceed, after making a league of amity with him. Gen. xxix, xxx, xxxi.

Remembering the cause of anger he had given his brother, Jacob was now apprehensive of his vengeance; in deprecation of which, as soon as he approached the boundary of his dominions, he sent messengers with presents to him, entreating leave to pass through his territories on his way to Canaan. On the same night he mysteriously wrestled with the Lord, who changed his name to Israel. (*See Prophecy, 3rd Period*, H.) The following day Jacob was met by his brother, who professed to forgive him, and they parted friends; Esau returned to Mount Seir, and Jacob proceeded on his journey. Gen. xxxii. and xxxiii. 1-16.

It must be remarked, that Esau's apparently generous

forgiveness of his brother, was but the transient impulse of that *spurious* generosity which is often found upon the surface of minds undisciplined by the solid principles of piety to God. That it was not genuine is proved by the enmity which descended to his posterity, and which was afterwards so signally punished in the Amalekites, when they opposed the passage of the Israelites through their territories on their way from Egypt. Exod. xvii. 8, Deut. xxv. 17-19; see also the conduct of the Edomites, the immediate descendants of Esau, Numb. xx. 14-21.

Jacob continued his journey, stopping successively at Succoth, (where he built a house) Salem, near Shechem, (where he bought some land, but was obliged to leave the place in consequence of the outrageous conduct of his sons Simeon and Levi towards the inhabitants,) and Luz, the place where he had had the heavenly vision, and at which he now, by command of God, set up an altar, and called it Bethel, having previously purged his household from every vestige of idolatry. At Bethel died Deborah, the nurse of Rebecca. Jacob proceeded from Bethel towards Hebron where Isaac was still residing, and on the way near Ephrath, Rachael died in childbirth of Benjamin.(c) (c) B. C.

Upon his arrival at Hebron Jacob took up his abode with his father, and soon afterwards, Joseph having rendered himself an object of envy and displeasure to his brethren, (see his dreams, &c. Gen. xxxvii.) they, to rid themselves of him, sold him to some Ishmaelite merchants, and persuaded Jacob that he had been destroyed by wild beasts.(c) (c) 1731.

The Ishmaelites carried Joseph into Egypt and sold him to Potiphar, "*Captain of the Guard*," into whose favour and confidence he ingratiated himself by his good conduct, but who at length being incensed against him by the misrepresentations of his wife, threw him into prison.(c) (c) 1728.

About this time died Isaac, aged 180 years, and 1717.

B. C. was buried by his sons Esau and Jacob in the cave
(4) of Machpelah.(4)
1716. Joseph having recommended himself to the favour of the keeper of the prison, was entrusted by him with the care of the other prisoners, which afforded him the opportunity of interpreting the dreams of Pharaoh's Butler and Baker, (who were then confined there) which ultimately led to his being called to explain those of Pharaoh, and so to his release from prison, and advancement
(5) to the first post in the government of Egypt,(5)
1715. see the account, Gen. xxxix, xl, and xli; and divine Providence, under whose direction "*all things work together for good to them that love God*," bestowed upon this faithful servant the happy privilege of preserving the lives of his father and brethren, and providing for
(6) them a safe and honourable settlement in Egypt,(6)
1706. See the history Gen. xlii, xliii. xliv, also the collateral history of Egypt.

Jacob died in the 17th year of his residence in
(7) Egypt, aged 147 years,(7) after having bestowed a
1689. prophetic blessing upon each of his sons, in which the future fortunes of the tribes respectively proceeding from them were shadowed out. Gen. xlix. Upon Joseph he pronounced a peculiar blessing, and gave the pre-eminence to Ephraim his youngest, over Manasseh his eldest son, Gen. xlviii.; he also enjoined Joseph to bury him in the cave of Machpelah, which he accordingly did, conducting the funeral with great pomp and solemnity, Gen. l. 1-13. Joseph continued in the government of Egypt 54 years after his father's death, during which time he most affectionately cherished and protected his
(8) brethren, and died aged 110 years;(8) having fore-
1635. told the return of the Israelites into the land of promise, and enjoined that his own bones might not then be left behind in Egypt. With the death of Joseph ends the book of Genesis.

The death of Levi happened 23 years after that of Joseph,(o) and is recorded from his being the progenitor of Kohath, the father of Amram, the the father of Aaron and Moses; and thus we find that the history of the patriarchal times up to the epoch of the written law, passed only through the hands of six persons, viz. Adam, Methusaleh, Shem, Isaac, Levi, and Amram. B. C. (o) 1612.

And Joseph died, and all his brethren, and all that generation, after which we hear that *a king arose which knew not Joseph*. This king, called by some authors Rameses Miamum, cruelly persecuted the Israelites(1) whose increase he vainly endeavoured to check by the most rigorous and laborious servitude. But all Pharaoh's efforts to extirpate them proved abortive: the God of their fathers preserved them for the fulfilment of his promises to his faithful servants Abraham, Isaac, and Jacob, to whom he had foreshewn the bondage of their posterity in Egypt, and their deliverance from it by his hand. Gen. xv. 13-21. (1) 1577.

Aaron the eldest son of Amram was born(2) the year before the decree was issued for the drowning all the new born male children,(3) and Moses in the third year after it, and while it was still in force,(4) in consequence of which, his mother, after concealing him three months, exposed him in an ark of bulrushes upon the Nile, where being found by Pharaoh's daughter, she adopted him, and committed him during infancy to the charge of his own mother, by whom he was probably instructed at a very early age in the principles of the true religion, and he afterwards became "*learned in all the wisdom of the Egyptians, and mighty in words and deeds*," Acts vii. 20-23. Josephus relates, Antiq. b. ii. c. 10, that he was made leader of the Egyptian armies, and distinguished himself in several battles. At forty years of age, having killed an Egyptian who (2) 1574. (3) 1573. (4) 1571.

was fighting an Israelite, and fearing that Pharaoh might
B. C. revenge the deed, he left Egypt and took refuge in
(3) Midian,(4) where he was kindly received by Jethro,
1531. priest of that country, whose daughter Zipporah he married, Exod. ii. Here he remained keeping the flock of his father-in-law for 40 years more, when, in the 80th year of his own age, God appeared to him on Mount Horeb in a burning bush, revealed to him his will respecting the Israelites, and notwithstanding his diffidence and reluctance to undertake the commission, appointed him to be the liberator of his people; which Moses having communicated to Jethro, set out for Egypt, and being joined by Aaron, whom God had appointed to be his coadjutor, they jointly entered upon their important mission.—Exod. iii. 7.

Then followed the memorable plagues with which Pharaoh and his people were afflicted, and which, according to Dr. Hales, occupied the space of three months.

These tremendous visitations gradually increasing in severity, in proportion to the impious defiance of Pharaoh and his people, afford the strongest proofs of the power, justice, and mercy of God, and in no instance is he more fully proved to be "*no respecter of persons, but* that *in every nation, he that feareth him and worketh righteousness is accepted with him.*"

The three first plagues, viz. the water turned into blood, the frogs, and the lice, were inflicted by the instrumentality of the false Gods of the Egyptians, and were suffered to affect the Israelites also, in punishment of their having, in some respects, adopted the idolatrous worship of the country. Previous to the infliction of the fourth plague, Pharaoh was informed that a division would be put between his people and the people of God in the succeeding visitations, Exod. viii. 1-23. But every warning was lost upon Pharaoh; he still continued *to harden his heart* notwithstanding the severity of the fourth, fifth, and sixth

plagues, the declaration of the magicians that they were produced by "*the finger of God*," and the merciful suspension of each plague upon his repentance. Before the seventh plague, the people were instructed to provide against suffering from the hail, "*Send, therefore, and gather thy cattle, and all that thou hast in the field; every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the* LORD, *among the servants of Pharaoh, made his servants and his cattle flee into the house; and he that regarded not the word of the* LORD, *left his servants and his cattle in the field.*"—Exod. ix. 1-21.

The severity of the seventh plague, extorted from Pharaoh the confession, "*I have sinned this time, the* LORD *is righteous, and I and my people are wicked. Intreat the* LORD *(for it is enough) that there be no more mighty thunderings and hail, and I will let you go.*" Exod. ix. 22-28. Yet no sooner was a respite obtained, than he "*sinned yet more, and hardened his heart, he and his servants; neither would he let the people go.*" Ver. 29-35.

"In this instance," observes Dr. Hales, "there is a remarkable suspension of the *judicial infatuation*. *Pharaoh* had humbled himself, and acknowledged his own and his people's guilt, and the justice of the divine plague; the Lord therefore forebore this time to harden his heart. But he abused the *long sufferance* of God and this additional respite; he *sinned yet more*, because he now *sinned wilfully*, after he had received information of the truth, he relapsed, and *hardened his own heart* a seventh time. He became, therefore, a vessel of *wrath*, fitted for destruction. Heb. x. 26. Rom. ix. 22.

The state of such a *relapsed penitent*, is awfully described by our LORD: when the impure spirit is gone out of a man [expelled for a time by some divine judgment or visitation in mercy] it walketh through desart places, seek-

ing rest, but findeth none. Then it saith, I will return to my house [the man's heart] from whence I went out, and having come [thither] findeth it vacant, swept and garnished, [disposed and prepared for re-occupation.] Then it goeth, and taketh with it *seven other spirits more wicked than itself*, and they enter in, and dwell there. So, the last state of that man is worse than the first. Mat. xii. 43. Compare 2. Pet. ii. 22. *Hales's Anal.* vol. ii. p. 193.

On the eve of the last plague, the Passover was instituted, for a perpetual memorial of the deliverance of the people of God from their temporal bondage, and also as a lively type of that spiritual deliverance from the bondage of sin, which has since been effected by the sacrifice of CHRIST, the true Paschal Lamb, to the faithful. *(See Prophecy, 3d Period.)* In the same night the Israelites left Egypt, having been in bondage 430 years, reckoning from the visit of Abram to Egypt on account of the famine. "*And it came to pass at the end of the four hundred and thirty years*, [mentioned Gen. xv. 13.] *even the self-same day, it came to pass that all the hosts of the* LORD *went out from the land of Egypt*, (6) *and in the fourth generation*," for Moses, under whom they left Egypt, was the son of Amram, the son of Kohath, the son of Levi, in whose time they came to sojourn in the country.

B.C. (6) 1491

TABLE IV.

The Israelites, to the number of 600,000 men, besides women and children, leaving Egypt, under the conduct of Moses, and guided by God himself in a pillar of a cloud by day, and of fire by night, took the road to the land of Canaan; and after three days journey, finding themselves pursued by Pharaoh, they murmured against Moses, accusing him as the cause of their destruction; "*because there were no graves in Egypt, hast thou taken us away to die in the wilderness?*" But although they were thus un-

mindful of the wonders that had been wrought for them, God "*saved them for his name's sake, that he might make his mighty power to be known,*" (Ps. cvi. 8.) At his command the sea was divided, the Israelites passed through on dry land, and Pharaoh following them, was destroyed with his whole army. In commemoration of which, Moses composed a song descriptive of the miraculous deliverance they had experienced, and prophetic of their future establishment in the promised land. (Exod. xv.)

Notwithstanding this special manifestation of divine protection, the people, only three days afterwards, again murmured on account of the bitterness of the waters of Marah, which were made sweet by means of a tree pointed out to Moses by God, "*and there he proved* them [if by such *mercy* and *goodness* they might be won to love and obey him] *and said, if thou wilt diligently hearken unto the voice of the* LORD *thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the* LORD *that healeth thee.* (Exod. xv. 25-26.) Yet notwithstanding these gracious promises, on the fifteenth day of the second month after their departure from Egypt, the people again murmured for food; upon which quails* are sent for flesh, and manna for bread, (and which continued to be their food for forty years.) Exod. xvi.

Their next murmuring was at mount Horeb, for water, which, at the command of God, was procured for them by Moses striking the rock with his rod, and the place was named Massah and Meribah, "*because of the chiding of Israel, and because they tempted the* LORD; *saying, is the* LORD *amongst us or not?*" (Exod. xvii. 1-7.) Here also, they were attacked by the Amalekites, the descendants of

* Quails were not in *this* instance sent as a *punishment*, as upon the second occasion; see Numb. xi. 18-34.

Amalek, the son of Eliphaz, the son of Esau, who still resenting the loss of the birthright to their progenitor, attempted to oppose the approach of the descendants of Jacob, to their promised inheritance.* Under the command of Joshua, and assisted by the prayers of Moses, the Israelites obtained a complete victory, and were enjoined by God to a perpetual enmity with the Amalekites, (Exod. xvii. 8-16. Deut. xxv. 17-19.)

Whilst encamped in the neighbourhood of mount Horeb, Moses received a visit from his father-in-law, Jethro, (the same person who is called Raguel,) Numb. x. 29, and Hobab, Judg. iv. 11, who had heard the report of the wonders that had been wrought for Israel, and who brought with him, his daughter Zipporah, Moses's wife, and their two sons Gershom and Eliezar. After receiving from Moses a full account of all that had befallen him and the people entrusted to his care, he expressed his satisfaction at the prosperity of the Israelites, and his faith in God, and joined Aaron and the elders in solemn sacrifice to him. At the suggestion of Jethro, Moses appointed seventy judges in subordination to himself, to assist in the management

* The construction here placed upon the attack of the Amalekites, (which is also adopted by Poole, and others,) admits of some dispute. The Amalekites are mentioned, (Gen. xiv. 7.) as a nation 76 years before the birth of Esau; and the Universal History, vol. ii. p. 188, 8vo. edit., mentions, from the Arabian Historians, their descent from Amalek, a son of Ham. But there is no proof that the country called that *of the Amalekites*, Gen. xiv. 7. was *so* called at the time of the wars of Chederlaomer. In the same chapter, ver. 14, Abram is said to have pursued the enemy to *Dan*; yet this place was called *Leshem*, (Josh xix. 47.) and *Laish*, (Judg. xviii. 29.) till long after the death of Moses: both Amalek and Dan, therefore, might be inserted by Ezra, or some other scribe, it being usual to change the names of places become obsolete, in order to render the Scripture as plain and intelligible as possible to the people. See Prideaux's Con. vol. ii. p. 410.

and direction of the affairs of the people;* after which Jethro returned to his own country. (Exod. xviii.)

In the third month from the departure out of Egypt, the people being arrived in the neighbourhood of mount Sinai, Moses was called by God up into the mount, where he was commanded to prepare the people for receiving the commandments of the decalogue, which were given on the third day by the voice of God himself, and the people, terrified by the awful manifestation of the divine presence, entreated Moses to be the medium of communication between them and their Maker; which being acceded to, Moses received in separate communion with God, the various laws contained in the xxth, xxist, xxiid, and xxiiid ch. of Exod. as well as an enumeration of the blessings and curses attached to the obedience to, or violation of them; "*And Moses came and told the people all the words of the* Lord, *and all the judgments, and all the people answered with one voice and said, all the words which the* Lord *hath said will we do,*" (see Exod. ch. xix. to xxiv.) a proof that they esteemed the service required of them a reasonable one.

Moses having written all these laws in a book (which already contained that of Genesis, and of Exodus up to the time in question) built an altar, and offered sacrifices to God; he then, after reading the covenant to the people, sprinkled the blood of the sacrifices upon the book, and upon the congregation, and as a farther memorial of the compact between God and his people, erected twelve pillars, one for each tribe, in the place. (Exod. xxiv. 4-8.)

After this Moses again ascended the mount, where he remained forty days and nights, and was divinely instructed, respecting the construction of the tabernacle, the institution of the priesthood, the laws relating to the sacrifices, festivals, &c. &c. Exod. ch. xxv. to xxxi.

* This was confirmed by God, Numb. xi. 16, 17, and was the origin of the Jewish Sanhedrim.

During this absence of Moses, the people despairing of his return, required Aaron to "*make them Gods*' that might "*go before them into Egypt;* and he, being intimidated, formed the golden calf, which was accordingly set up and worshipped. Moses being informed by God of this apostasy of the people, hastily descended the mount, and in a paroxysm of mingled grief and anger, broke the tables containing the decalogue which he held in his hand; (in token that the people had broken the covenant with God) then calling upon the faithful part of the congregation to manifest their zeal in the cause of the true religion, he was joined by the tribe of Levi, who rushing upon the idolaters, put three thousand of them to death; after which having by prayer obtained *present* pardon for the rest, although *future judgments* were threatened for this transgression, Moses ground the calf to powder, and mingling it with water made the people drink it, "*And the* LORD *plagued the people because they made the calf which Aaron made,*" and in token of his displeasure removed the visible representation of his presence from the camp, declaring that an angel, instead of himself, should be their future conductor, which punishment was however remitted at the intercession of Moses. Exod. xxxii. and xxxiii.

Two fresh tables were then prepared by Moses, who reascended the mount, and at the end of forty days, returned with his face shining, (impressed with the manifestation of the glory of God which he had so lately witnessed) so that the people were afraid of approaching him until he had covered himself with a veil; and bringing with him the tables on which the commandments had been again written. He then instructed the people as to the offerings to be made for the tabernacle, which they readily agreed to. (Exod. ch. xxxiv, xxxv, xxxvi.) All this occurred during the first seven months of the departure out of Egypt, the remainder of the year was employed in building the taber-

nacle;* which was set up on the first day of the first month of the second year, (') and Aaron and (') his sons were consecrated to the priesthood. Exod. ch. xxxvi. to the end of the Book. *(See also Prophecy, 4th Period.)* B.C. 1490.

Soon after the setting up of the tabernacle, we read of the punishment of Nadab and Abihu, the sons of Aaron, for their irreverend negligence in its service, and the prohibition of the use of wine for the priests while in office. (Lev. x.) Previous to the removal of the children of Israel from the encampment at mount Sinai, the feast of the Passover was celebrated, (Numb. ix.) the people were numbered (Numb. i.) and two instances of a violation of the laws of the tables, viz. in the blasphemer, (Lev. xxiv. 10-23); and in the sabbath breaker, (Numb. xv. 32-36) were punished with death.

In the second month of the second year, the Israelites, by the command of God, resumed their journey towards the land of Canaan, and at Taberah, the third station from Sinai, murmured again, and were punished with fire; and soon afterwards, in consequence of their loathing the manna, and repining for the loss of the good things of Egypt, quails were sent, of which the people eat to surfeit, and numbers of them died of the plague. Upon this occasion, Moses manifested a considerable degree of impatience and incredulity, as may be seen in his declaration, that he was not able to bear all the people alone, his petition to die, and his sceptical question, alluding to the promise of flesh for the people, "*shall the flocks and herds be slain for them to suffice them?*" To relieve Moses, the seventy Elders were appointed to assist in the administration, and were divinely inspired by God with "*the spirit that was upon Moses,*" to qualify them for this office. Numb. xi.

* The first structure erected in the world for purposes of religious worship. See *Shuckford Con.* vol. iii. p. 160.

rected their course towards Mount Hor; (Numb. xx. 14-23. Deut. ii. 6-12.) and soon after this, Moses was commanded to take Aaron and Eleazar his son up to the Mount, and to invest the latter with the priestly garments, which
B. C. was accordingly done, and Aaron died there, aged
(a) 122 years. (a) (Numb. xx. 23-29.)
1452. The Israelites were now attacked by Arad, king of Canaan, who took some of them prisoners; but upon their humble supplication to God they were permitted to subdue this enemy and destroy his city. (Numb. xxi. 1-3.) From Mount Hor they proceeded by a circuitous route upon the borders of Edom, but under a prohibition to molest either that country or Moab, in their way. In this journey, the people being "*discouraged because of the way,*" another murmuring ensued, which was punished by fiery serpents, from the bite of which they could only be cured by looking at a brazen serpent which Moses was commanded to set up in the camp; a type of Jesus Christ, by faith in whom alone man can be delivered from the fatal consequences of sin. (Numb. xxi. 4-10. John iii. 14, 15. *See also Prophecy, 4th Period.*)

After several more journeys, follow the victories of the Israelites over Sihon, king of Heshbon, and Og, king of Bashan, who successively refused to let them pass through their territories. (Numb. xxi. 10-35.)

The fame of these victories reaching Balak, king of Moab, he, in conjunction with the princes of Midian, in great consternation sent for the prophet Balaam to curse Israel. The *will* of the wicked prophet inclined him to obey the summons, but the prohibition of God obliged him to send a refusal; but upon a second embassy being sent to him from Balak, he obtained permission from God to return with the messengers, though warned to speak only

possessions of the Edomites, Moabites, &c. &c. Numb. xxi. Deut. ii. whereas the usurping Canaanites were invariably dispossessed.

that which should "*be put in his mouth*" by divine inspiration. Yet neither the revelations of the will of God, nor the miraculous check he met with through the medium of the ass, whose mouth God opened for the purpose of admonishing him, with-held Balaam from seeking "*the wages of iniquity.*" Finding after three successive attempts that he was indeed unable to "curse *whom the* Lord *had blessed,*" he suggested to Balak the expedient of sending Moabitish women amongst the Israelites, who by enticing them to idolatry, might cause them to bring upon *themselves* the malediction to which no *adverse power* could subject them whilst they continued in the faith and fear of their God. The stratagem succeeded; the anger of God was excited; the Israelites were visited with a plague; but the progress of the mischief was arrested by Phineas, the son of Eleazar, who put to death Zimri, a chief of the tribe of Simeon, and Cozbi, a Midianitish princess whom he had introduced into the camp; which act of zeal was rewarded with a grant of the priesthood to him and his descendants for ever. The Israelites were now ordered utterly to destroy the Midianites, which was accomplished, and Balaam perished with them.* (Numb. ch. xxii. xxiii. xxiv. xxv. and xxxi.) *See Prophecy, 4th Period,* K.

Moses now, by God's command, recapitulated to the existing generation, the laws which had been given to their fathers, recalling to their minds every proof of the goodness and long suffering of God, and of their own disobedience, obstinacy, and rebellion. He divided the promised land amongst them by lot, and set before them the blessings and curses that would attach to their future adherence *to,*

* "His end furnishes an awful and alarming example, that extraordinary '*gifts of the* SPIRIT' are not always accompanied by the genuine '*fruits of the* SPIRIT' in the hearts and lives of the possessors: and that without *charity* the rarest gifts and endowments are nothing worth, 1 Cor. xiii. 1. 2. Matt. vii. 22."—*Dr. Hales's Anal.* vol. ii. p. 222. Illustrated also in Sampson, p. 330.

or falling away *from*, the laws and ordinances of God. Then, appointing Joshua his successor, he ascended Mount
B. C. Nebo, (or Pisgah) where, having taken a view of the
(*) promised land, he died, aged 120.* (†) *Numb.* xxvi.
1451. *and the whole book of Deuteronomy.* For the spiritual signification of the Mosaic dispensation civil and ecclesiastical, and the prophetical and typical character of Moses, *see Prophecy*, 4th *Period*, I.

Joshua, by the special appointment of God, succeeded Moses as the leader of the Israelites, and preparatory to conducting them into the promised land, dispatched spies to Jericho, who were received and lodged by Rahab, upon condition of protection for herself and family when that city should be destroyed. After the necessary preparation, the people passed the Jordan dryshod, (the river being miraculously divided) the following day the rite of circumcision was renewed, the passover kept, manna ceased to fall, Joshua was encouraged by the appearance of an angel who announced himself to be *the captain of the* LORD'S *host*, and divinely instructed him as to the manner of taking Jericho. On the seventh day, at the signal appointed by God, the walls of that city fell down, and its inhabitants
(*) were destroyed by fire and sword. (†) Rahab only
1450. and her family were spared; she was afterwards married to Salmon, a chief of the tribe of Judah, from whom in due time descended David, and ultimately the Messiah; a proof that *individual righteousness* secures an exemption from the curses denounced against *national depravity*.† Joshua pronounced a prophetic curse upon

* Moses was the first legislator who left written laws for his people.—*Shuckford, Con.* vol. iii. p. 345.

† The Apostle attributes it to Rahab's "*faith*" that she "*perished not with them that believed not*," or as some translate it, "*with them who were disobedient*;" "but how can the inhabitants of Jericho be "said to have been disobedient, if God had required nothing of them? "Some sufficient information both they and Rahab must particularly

whoever should rebuild the city of Jericho, (for the accomplishment of which see 1 Kings, xvi. 34,) "*So the* LORD *was with Joshua, and his fame was noised throughout all the country.*" (Josh. ch. i.-vi.)

Some days after the destruction of Jericho, Ai was attacked; but the Israelites being repulsed with loss, became sensible of the desertion of their heavenly support, and this led to a discovery of Achan's crime, and its expiation by his death. The town was again attacked and taken by stratagem, and its king hanged. After this victory Joshua built an altar to God on Mount Ebal, and there he repeated to the people the whole law, with the blessings and curses attached to its observance or violation. (Josh. ch. vii., viii.)

The fate of Jericho and Ai having impressed the several kings of Canaan, viz. "*the Hittite and the Amorite, the Canaanite, the Perizite and the Jebusite,*" with an apprehension of similar disasters respecting their own cities, they formed a league for mutual defence against the Israelites. The Gibeonites however, had recourse to stratagem to secure themselves, by making a league with Joshua. In consequence of this, the confederate Canaanites turned their arms against them; and Joshua, acting upon the alliance he had inconsiderately made, afforded the Gibeonites assistance, and it was upon this occasion that the sun stood still for a whole day to afford time for the complete overthrow of the enemy.* The five Canaanitish kings being totally defeated, hid themselves in a cave at Makkedah, whence they were taken by Joshua and hanged. To these victories succeeded those over seven other kings and cities,

" have had, or they could not have been condemned as disobedient, " refusing to obey what they were directed to, nor could she have " been an instance of one who was saved by her faith, i. e. by believing " and acting according to the will of God made known to her."—*Shuckford, Con.* vol. iii. p. 358.

* The Canaanites were, upon this occasion, punished by the instrumentality of their false gods, the elements and heavenly bodies.

viz. of Makkedah, Libnah, Lachish, and the king and people of Gezir, (who had assisted the latter,) Eglon, Hebron, and Debir; after which Joshua returned to the encampment at Gilgal, where he remained to the end of the year. (Josh, ix, x.)

In the beginning of the following year happened the total defeat of Jabin, king of Hazor, and his confede-
(5) rates, (5) and the five following were occupied in a
1449. succession of victories over the people whose sins had brought upon them the sentence of total destruction and extirpation. (Josh. ch. xi. xii.) In the sixth year after the entry into Canaan, Joshua divided the land
(6) by lot amongst the tribes; (6) that of Levi had no
1445. settled inheritance, but was provided with 48 cities, and an ample subsistence by tythes from the rest of the tribes. Cities of refuge also were appointed for the security of those who had accidentally caused the death of any person. (Josh. xx.) "*So Joshua took the whole land, according to all that the* LORD *had said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.*" Not that it was totally subdued, and the inhabitants either destroyed or expelled; this was to be effected gradually, "*lest the land*" should "*become desolate, or the wild beasts multiply upon*" the Israelites; but they had now got a sufficient footing in the country to admit of their allowing themselves some relaxation from the toils of war, in order to cultivate the lands of their respective allotments; of these the tribes of Judah, Ephraim, Manasseh, Reuben, and Gad, were completely subdued, the other seven remained for future conquests. The lot of the two latter tribes, with half that of Manasseh, having fallen on the eastern side of Jordan, they were apprehensive that, being separated by the river from their brethren, they might in time lose the privilege of belonging to the people of God; to keep therefore in remembrance their connection with the western tribes, they built an altar at the place where they

passed the Jordan, which being imputed by the other tribes to a tendency to idolatry, was near involving them in a civil war; but the matter being satisfactorily explained, all objection to the measure was done away with. (Josh. xxii.)

The final division of the lands took place six years after the first.(7) (Josh. xviii.) B. C. (7)

Twenty-four years after the entrance of the Israelites into Canaan, Joshua finding his end approaching, assembled the people at Sichem, and as Moses had done in similar circumstances, recounted to them the mercies of God manifested in Egypt, in the wilderness, and in the land he had given them for an inheritance; he called their attention to the exact accomplishment of all God's promises to them, and warned them against those sins which would render them obnoxious to his threatenings. He declared the determination of himself and family to remain faithful to God, and having received from the people a solemn promise to the same effect, he inserted it "*in the book of the law*;" and in farther testimony of this renewal of the covenant between the people and their God, set up a stone at the place of assembly; shortly after which transaction he died, aged 110 years;(8) having presided over the Israelites 24 years from the death of Moses. (Josh. ch. xxiii. xxiv.) 1439. (8) 1426.

After the death of Joshua, the Israelites continued the conquest of the land of Canaan; but instead of obeying the command of God utterly to destroy the idolatrous people, they contented themselves with exacting a tribute from them, and after a time did not scruple to connect themselves with them by marriage; the consequence of which was their being enticed to serve the Gods of their heathen neighbours. Their history for nearly three centuries exhibits only a chain of idolatrous revolts, punished by divine vengeance, which occasionally brought them to repentance without effecting a permanent convertion and reform.

During this period, the Israelites were delivered into the

hands of those idolatrous nations whose abominations they had adopted. Their servitudes are enumerated as seven.

B. C. The first, under Cushan Rishathaim, king of Meso-
(9) potamia, (9) began thirteen years after the death of
1413 Joshua, and lasted eight years; but upon their humbling themselves before him, God raised them
(1) up a deliverer in Othniel, their first judge, (1) who
1405 defeated Cushan Rishathaim and restored Israel to liberty, which they continued to enjoy during the life time of Othniel, a space of forty years. Judges, ch. i. ii., iii. to ver. 11. In this interval of rest must be placed the idolatry of Micah, (Judges, xvii.) the conquest of Laish by the Danites, (Judges, xviii.) and the war of the
(2) other tribes against that of Benjamin, for their
1390 crueltyto the Levite's wife. (2) Judges, ch. xix, xx, xxi.

The second servitude of the Israelites was under
(3) Eglon, king of Moab, (3) for eighteen years, whence
1343 they were delivered by Ehud, who stabbed Eglon,
(4) (4), and restored Israel to rest for many years, in-
1325 terrupted however, by occasional incursions from the Philistines, repulsed by Shamgar, who upon one occasion slew six hundred of them with an ox-goad. (Judges, iii. 12-31.)

The third servitude of Israel was under Jabin
(5) king of Canaan, (5) and lasted twenty years. It
1305 was ended by Deborah and Barak, who defeated
(6) Sisera, general of Jabin's army (6); he was killed
1285 by Jael, the wife of Heber the Kenite. Judges, ch. iv. v.

The fourth servitude was under the Midianites,
(7) for seven years, (7) and was peculiarly severe:
1252 which exciting the people to repentance, a prophet was sent to reproach them with their apostasies; after which, Gideon was appointed to deliver them, which he was enabled to do by means, which but for the supernatural aid afforded them, were wholly inadequate to such

an effect; but, under the divine guidance, the victory over the Midianites, and their confederates the Amalekites, and the children of the east, including the posterity of B. C.
Abraham, by Keturah, and of Ishmael, was most (s)
complete.(s) Their two kings, Oreb and Zeb, and 1245
their generals, Zeba and Zalmunna, were put to death, and their cities destroyed; after which, Gideon punished the people of Succoth and Penuel, who had refused to assist him when distressed for provisions for his army, and quelled a latent revolt in the tribe of Ephraim. In reward of his services, the Israelites proposed making Gideon their king, which honour he modestly and piously refused, accepting only the ornaments of the conquered enemies. Of these he made an ephod, "*which thing became a snare unto Gideon, and to his house, by enticing them to idolatry.*" They "*remembered not the* LORD *their God, who had delivered them out of the hands of all their enemies, on every side: neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.*" Judges, ch. vi, vii, viii.)

Under the government of Gideon, Elimelech, and his wife Naomi, on account of a scarcity, retired to the land of Moab. (Ruth, i. 1, 2.)

Israel was now chastised with a civil war, occasioned by Abimelech, one of the sons of Gideon, who murdered all his brethren, sixty-nine in number, and assumed the title and authority of king; (9) in which, he was (9)
supported by the people of Shechem (his native 1236
place) for which they were reproached by Jotham, (the only one of Gideon's sons who had escaped Abimelech's fury) who in a beautiful parable represented to them the ingratitude of their conduct, and foretold its just punishment, which was soon after accomplished; for a faction being raised by Gaal, against Abimelech, the latter besieged the conspirators in the town of Thebez, which place

he intended to burn; but approaching too near the walls, a woman threw a stone upon his head, upon which he made his armour-bearer kill him. (Judg. ix.)

B. C. To Abimelech, succeeded Tolah, (1) who go-
(1) verned Israel twenty-three years. (Judg. x. 1, 2.)
1233 Under his administration is placed the return of Naomi, and her daughter-in-law Ruth. (See the Book of Ruth.)

(2) Upon the death of Tolah, Jair became judge. (2)
1210 During his administration, which lasted twenty-two
(3) years, began the fifth servitude of the Israelites (3)
1206 which was under the Philistines and Ammonites, and lasted eighteen years, at the end of which time,
(4) Jephthah was raised up as a judge and deliverer. (4)
1188 His conquests were clouded by the effects of his rash vow, and afterwards by the jealousy of the Ephraimites, which he was obliged to quell by severity. He judged Israel six years. (Judg. ch. x, xi, xii.)

TABLE V.

Little, besides the names of the three judges who successively followed Jephthah, is recorded of them;
(1) they were Ibzan, (1) who governed seven, Elon, (2)
1182 ten, and Abdon, (3) eight years. To Abdon, suc-
(2) ceeded Eli, (4) (also high-priest) in the second year
1175 of whose administration began the sixth servitude of
(3) the Israelites; (5) it was under the Philistines, and
1165 lasted forty years. During this interval was born
(4) Samson, the pre-destined avenger of Israel. His
1157 exploits, which began in the twentieth year of Eli's
(5) government, (6) continued at intervals, for nineteen
1156 years. In this period also must be placed the birth
(6) of Samuel, his dedication to the service of God by
1136 his mother, Hannah, and the beginning of his ministry at twelve years of age.

Eli, though a pious man himself, did not possess that firmness of character which was necessary to qualify him for the double responsibility of a *civil*, as well as *ecclesiastical* governor. He seems to have been particularly remiss with respect to his sons, (who also filled high offices in the priesthood) for though he knew that they "*made themselves vile, he restrained them not.*" This supineness drew upon him the anger of God, and the sentence of rejection from the priesthood, which was revealed by God himself to Samuel, and through him conveyed to Eli, who received the intelligence with the greatest meekness and humility, "*it is the* LORD, *let him do what seemeth him good.*"

Samson died in the fortieth year of Eli's minis- B. C.
try, (7) destroying at the time of his death more of (7)
the Philistines than he had done in the course of 1117
his life. (*See his history, Judges*, ch. xiii.-xvi.)
The following year, the Philistines again attacked the Israelites, and the latter finding themselves in danger of being defeated, sent for the Ark into the camp, which sacrilegious and presumptuous act drew upon them the anger of God; they were totally defeated, the ark was taken, and the two sons of Eli, Hophni and Phineas, killed; upon the news of which disasters, Eli fell down and broke his neck. (8) He was succeeded, as (8)
judge, by Samuel. 1116

The Ark was placed by the Philistines as a trophy in the house of their god Dagon, where its miraculous operation proved the divine power of the God to whom it belonged. For seven months that it continued in the land of the Philistines, it was an instrument of chastisement to the five several cities to which it was successively carried. At length, by consent of all the lords of the Philistines, it was returned to the Israelites, with presents to appease their offended God. On its arrival at Bethshemesh, it was joyfully received by the penitent Israelites; but some of the

inhabitants presuming to look into it, were struck dead. This judgment so terrified the people, that they sent to the inhabitants of Kirjath-jearim to come and fetch the Ark, which was thereupon removed to the house of one Abinadab, who consecrated Aminadab, his son, to take charge of it, and there it remained twenty years. In the mean time, the Philistines having recovered themselves, took advantage of a period of general humiliation, that had been enjoined by Samuel, to invade Israel; but, at the intercession of Samuel, God miraculously put them to flight by means of a great thunder-storm, and they were pursued, and entirely routed by the Israelites, who under the conduct of Samuel, retook the towns which had fallen into the enemies hands; in memorial of which, Samuel erected a stone, to which he gave the name of Eben-ezer, (i. e. the stone of help) "*saying, hitherto hath the Lord helped us.*" (2)

B. C.

(9) 1096 Samuel continued to judge Israel, and associated his sons with him in the administration; but their unjust and immoral conduct (which was not corrected or restrained by their father) so disgusted the people, as at length to incite them to require a different mode of government, and to insist upon having a king, which was granted for their punishment. After severely reproaching them for their impiety and ingratitude,

(1) 1095 Samuel, at the command of God, chose Saul by lot, and anointed him king of Israel.(1)

The choice that had been made of Saul for a king to reign over them, afforded fresh subject of discontent to the unsanctified Israelites; and as he was of the tribe of Benjamin, "*the smallest of the tribes of Israel,*" and his family the least in that tribe, they refused to acknowledge him, or pay him the customary tributes of respect: nor was it till after his brave and resolute conduct in delivering them from the tyranny of Nahash, king of the Ammonites, that he was recognised as king of Israel, when he farther ingratiated himself with the people, by refusing to have those

put to death who had treated him with disrespect. Upon this occasion, Samuel assembled the people at Gilgal, and after vindicating his own conduct towards them during his administration, upbraided them with their impiety and ingratitude in preferring a temporal government to the theocracy, by which they had hitherto been distinguished from every other nation; admonished them to future obedience to the commands of God, and in order to impress them with the conviction that he acted by divine appointment, predicted a violent storm, which immediately came to pass, to the great terror of the people; he then resigned the government into the hands of Saul, and retired to Ramah, where he still continued, in some degree, to direct the management of affairs.

Saul's first care was to establish a military force, that might secure him against any sudden attack of the nations with whom the Israelites were at enmity. With this view he chose, out of the immense army that had followed him against the Ammonites, 3000 men, 2000 of whom, he kept with himself at Michmash, and placed the remaining 1000 under the command of his son Jonathan. In the second year of his reign, Jonathan having taken a garrison of the Philistines, this led to a renewal of hostilities between the nations; whereupon, the Philistines invaded Israel B. C.
with a powerful army, (2) which so alarmed the in- (2)
habitants, that they sought safety in woods and 1093
caves, and even crossed the Jordan to be out of reach of the invaders. Samuel had appointed Saul to wait for him at Gilgal to offer sacrifices to God, and enquire the divine will respecting his proceedings; but as he did not arrive at the time specified, Saul offered the sacrifice himself, for which act of presumption he was severely reproved by Samuel, who informed him, that by thus acting in opposition to God's commands, he rendered himself obnoxious to his anger; and to testify his disapprobation of the conduct he had pursued, he left him to prosecute the

war by himself. In this emergency, Saul, considering the ill-accoutred and undisciplined state of his army, reduced by desertion, to only 600 men, thought it advisable to act only on the defensive; but Jonathan, feeling himself divinely inspired to attempt the deliverance of his country, accompanied only by his armour-bearer, climbed up by a rock to one of the principal fortresses of the enemy, who, being taken by surprise, were thrown into confusion, and afforded an easy victory to their daring adversaries; and Jonathan being joined by Saul and his troops, whose numbers were strengthened by the return of the late deserters, entirely routed the Philistines, who betook themselves to flight; and Saul, again acting upon the expediency of the moment, instead of depending upon the Divine protection which had been so eminently manifested in the commencement of the action, endeavoured to prevent an interruption of the pursuit, by laying a curse upon any one who should taste food until the evening; in consequence of which, the people becoming exhausted for want of refreshment, were unable to prosecute the pursuit; and when they were permitted to eat, they voraciously devoured the flesh raw, which was contrary to the express command of God. *(See Gen.* ix. 4.*)* Saul being now admonished by the priest, applied to God for direction, but receiving no answer, concluded that his prohibition had been violated, and upon casting lots, discovered that Jonathan (ignorant of his father's command) had tasted some honey, upon which Saul would have had him put to death but for the interposition of the people. Thus ended Saul's first war with the Philistines; after which, he carried on one against the Moabites, Edomites, Syrians, Philistines, and Amalekites, "*and whithersoever he turned himself he vexed them.*" These expeditions occupied him between five and six years.

B. C. (1) 1074 (2) In the twenty-first year of his reign (according to Blair) (3) Saul, by command of God, undertook an expedition against the Amalekites, under the

express injunction *to destroy them utterly*;* but instead of obeying the directions he had received, he spared Agag, the king of Amalek, and the best of the cattle, upon pretence of presenting them to God. For this second instance of disobedience he was again reprimanded by Samuel, who now informed him of God's determination to take the kingdom from him, and to give it to another and better man. Samuel then having caused Agag to be put to death, returned to Ramah. "*And Samuel came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul.*" But his undue

* "The severity of this sentence has given offence to *infidels* and *false philanthropists*, but without any just ground. The *Amalekites* had all along shewn the most determined and inveterate hostility towards the *Israelites*; they had way-laid them at first, after crossing the Red Sea, when they were so visibly under the Divine protection and guidance, so that they were guilty of fighting against the LORD OF HOSTS himself; Deut. xxv. 18, and for which they were then doomed to destruction; and their sentence recorded by direction of the LORD, Exod. xvii. 8-16; they afterwards defeated the *Israelites*, when prematurely attacked, Numb. xiv. 42-45, and joined the *Amorites* against them, Judges, iii. 13, and also the *Midianites*, Judges, vi. 3, and had recently spoiled the Israelites, 1 Sam. xiv. 48; and to crown all, they were *sinners* themselves, 1 Sam. xv. xviii.; and were not cut off "until their iniquity had come to the full," as was the case of the devoted nations in general. Gen. xv. xvi.; and therefore, after a respite of 548 years from the time that their sentence was first pronounced,* of which they could not be ignorant, and which they might have averted by repentance, like the *Ninevites*; they were therefore fit objects of the vengeance of the RIGHTEOUS JUDGE OF ALL THE EARTH, to be inflicted by the sword of the *Israelites*, the executioners of his decrees." *Hales's Anal.* vol. ii. p. 346.

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* This affords an awful illustration of the Divine government in general; that "*present delay of punishment, affords no presumption of final impunity.*" (Eccl. viii. 11.) *Butler's Analogy*, p. 56.

commiseration of a reprobate was not suffered to continue:
B.C. ten years after the war with the Amalekites he was
(*) commanded by God to anoint David, (*) the young-
1064. est son of Jesse the Bethlehemite, and then about
15 years of age,* who from that time became endued with *the spirit of* THE LORD, while it "*departed from Saul, and an evil spirit from* THE LORD *troubled him.*"† The remainder of his reign formed one continued series of troubles and distresses, which he still struggled against by opposing *worldly expedience* to *divine justice*. Instead of applying with humility to the offended LORD *of spirits*, Saul sought relief in the soothing effects of music (1 Sam. xvi. 14-23); when invaded by a powerful army of the Philistines supported by the terrific Goliath, he sought deliverance in human courage, which he endeavoured to stimulate by rich

* Dr. Hales.

† "It is worthy of observation, that '*the spirit of the* LORD which "come upon *Saul* and turned him into *another man*,' as foretold by "*Samuel* x. 6. by no means interfered with his free will or free "agency; he was still free 'to act *as occasion should serve*,' or re- "quire, x. 7; and accordingly, when his uncle wanted him to tell "what the prophet had said unto him, he mentioned the finding of "the asses, 'but of the matter of the *kingdom* whereof *Samuel* "spoke, he told him not,' x. 16. He followed the dictates of his "own prudence on this occasion, as afterwards, in 'holding his "peace' when insulted by the seditious. But he was still at liberty "to '*grieve the spirit*' and even to '*quench the spirit*,' and to "be possessed, on the contrary, with *an evil spirit from* THE LORD, "when he lost that modesty and humility which first recommended "him, and became envious, jealous, cruel, and tyrannical." *Dr. Hales.*

From the circumstance of these two persons being endued with a special portion of "*the spirit from* THE LORD," when removed *by God's appointment* from the humble sphere in which they were born to posts of high responsibility, we learn that we are never called *by the Providence of God* to the fulfilment of arduous or painful duties, without being provided (so long as we humbly depend upon the Almighty giver) with the necessary powers of exertion; a reflection equally calculated to *restrain* the *prosperous*, and to *comfort* and *support* the *children of adversity*.

rewards; he promised to give the man who should kill the giant "*great riches, and his daughter in marriage, and to make his father's house free in Israel.*" When David B. C.
had performed, by divine assistance, (*h*) what no (*h*)
other man had dared to attempt, the same principle 1062.
of *worldly expedience* operated to make Saul the enemy and persecutor of his deliverer; he refused to bestow the reward he had gratuitously offered, and under the baneful influence of jealousy, left no means untried to bring destruction upon the man whom he knew to be destined by God to succeed him in the throne. Twice he attempted to kill him with his own hand; he gave him a post of danger in his army, in the hope that he might perish by the hands of the Philistines; and even his own son Jonathan had nearly fallen a sacrifice to his friendship to David, who at length took refuge with Samuel; but even there Saul's vengeance pursued him; he sent messengers three several times to apprehend him, who being all divinely restrained from executing the commission, Saul went himself to Ramah, where he was similarly affected, and lay on the ground all day and all night, "*and prophesied before Samuel,*" predicting the future elevation of his rival to the throne.

At length David, by the advice of his friend Jonathan, determined to escape to Gath, (*o*) and on (*o*)
his way obtained arms and provisions of Ahimelech 1059.
the high-priest, who imagined him commissioned by Saul.

David finding himself an object of jealousy and distrust to the principal people of Gath, feigned himself mad, and at length escaped to Adullam, where he was joined by his family and friends to the number of 400 persons. His first care was to find a place of safety for his parents, whom he placed under the protection of the king of Moab, and then being warned by the prophet Gad, he removed with his followers to the forest of Hareth, whither Saul pursued

him with a considerable force, and being informed by Doeg his chief herdsman of the assistance afforded to David by Ahimelech, he caused him and all the priests of the family of Eli (to the number of 85) to be put to death, and destroyed all the inhabitants of Nob. Ahitub, the son of Ahimelech, made his escape to David, who upon being informed of the late tragical event, took him under his protection.

During David's abode in the wilderness of Hareth, being informed of the distress of the inhabitants of Keilah from the incursions of the Philistines, he having enquired of the LORD, and being encouraged by him, marched against the enemy, defeated them, and relieved the town. Saul hearing of this exploit determined to surprise David in Keilah, but being warned by God of his design, the latter left that place and went into the desert of Ziph, where he received another visit from his faithful friend Jonathan, who besought his friendship for his family. The people of Ziph now offered to deliver David up to Saul, who still continued his pursuit of him; but while on his march he was informed of an invasion of the Philistines, which obliged him to turn his arms against them, and David removed to Engidi. In the mean time, Saul, having repulsed the Philistines, returned to his pursuit of David, but having fallen into his power in a cave, was so affected by his generous conduct as to acknowledge his innocence,
B. C. and promise to desist from persecuting him.

(*) About this time died Samuel, aged 98.(*)

1057. David now removed with his followers into the wilderness of Paran, whence he sent to Nabal the Carmelite for provisions, and being refused, resolved in anger to destroy him and all his household; but before he could carry this rash design into execution his anger was appeased by the prudent conduct of Abigail, the wife of Nabal, who dying soon afterwards, David married her.

Saul having got over his temporary contrition resumed

his vindictive conduct towards David, and went in search of him with an army of 3000 men; upon this occasion it was, that David entering the camp at night, found Saul asleep, and took from him his javelin and a cruse of water which stood by him, and which he afterwards shewed him as pledges of his upright intentions; upon which Saul again expressed compunction, and promised to desist from all further persecution of him. David however, not choosing to rely upon this promise, retired a second time to Gath, (s) where he was kindly received by Achish, (o) king of that place, who appointed Ziklag for his residence. Here he remained sixteen months, occasionally making excursions against the enemies of Israel in that neighbourhood, which he carried on with such caution and dexterity as to elude the knowledge of the Philistines, who supposed him to be intent upon harassing the country of Judah. At length Achish having resolved upon an invasion of Judea, proposed to give David an active part in it; but the jealousy of the principal commanders in the Philistine army released the latter from this dilemma, and he was sent back to Ziklag, which he found had been sacked by the Amalekites, who had carried off both the property and persons of the inhabitants; but David having traced their route by means of an Egyptian slave whom the Amalekites had left in their march, overtook and totally defeated them, and brought back all the captives and booty they had taken. B. C. 1056.

And now approached the crisis of Saul's fate.—Terrified at the force which the Philistines had brought against him, after a feeble application to God, not for *direction* as to the conduct he should pursue under the existing difficulty, but for *information* respecting the result of the battle, he sought it from an infernal power, and unable to survive the disgrace of his defeat ended his life by suicide. (p). (p) "*So Saul died for his transgression which he committed against the* LORD, *even against the word of* 1055.

the LORD, *which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it, and enquired not of the* LORD; *therefore he slew him, and turned the kingdom unto David the son of Jesse.*"

The death of Saul and the loss of the battle struck a general consternation into the Israelites; they forsook their cities which were seized by the Philistines, who finding the bodies of Saul and his sons on the field of battle, affixed them by way of trophy to the walls of Bethshan, whence they were rescued by the people of Jabesh-gilead, who gave them an honourable interment.

It was not till the third day after the battle that the news of its fatal issue reached David at Ziklag, by an Amalekite, who thought to ingratiate himself with the new king by pretending that he had been instrumental to the death of his predecessor; but the "*law of* THE LORD" was "*in the heart*" of David, and formed a standard of judgment that was not to be warped by any views of self-interest; he slew the messenger who had boasted that he had slain Saul, and pronounced an affecting elegy upon him and his son Jehathan. (*See 2d Sam.* i. 17-27.)

David now by the command of God repaired to Hebron, where he was anointed and proclaimed king over the tribe of Judah, but Abner, captain of Saul's host, had in the mean time set up Ish-bosheth,* the only surviving son of Saul, as king over the other tribes of Israel.

David's first care was to testify his approbation of the respectful treatment of the remains of Saul and his sons by the people of Jabesh-gilead. For two years he and Ish-bosheth continued in peaceable possession of their respective thrones; but at the end of that time the restless spirit of Abner made him urge Ish-bosheth to attempt the acquisition of the tribe of Judah, and it was not long before hos-

* His name was originally Eshbaal, 1 Chron. viii. 33. ix. 39, but nicknamed Ishbosheth "a man of shame" from his weakness and incapacity.—*Hales.*

tilities commenced between the houses of Saul and David; for upon an occasion when the two armies met, Abner proposed to Joab, the captain of David's forces, an amicable trial of strength between twelve men on each side; this being agreed to, Abner's men treacherously killed their opponents, which breach of faith occasioned a general engagement. Abner being defeated, fled, and being pursued by Asahel, (the brother of Joab,) killed him; and this gave rise to an enmity between Joab and Abner, which was terminated only by the death of the latter. The spark of war being thus kindled it continued to blaze for five years, during which time "*David waxed stronger and stronger, and the house of Saul waxed weaker and weaker;*" till at length Abner having taken offence at Ish-bosheth, went over to David's side, and offered to establish him upon the throne of Israel. In consequence of this overture a negotiation was carried on between David and Abner, which exciting the jealousy of Joab, he assassinated him, to the great grief of David, who publicly testified his abhorrence of the deed, and attended the funeral of Abner. *2 Sam.* ii. 12-32; iii.

Soon after this event Ish-bosheth was murdered by Baanah and Rechab, (1) two of his servants, who brought his head to David in the expectation that he would reward them for the deed, but he had them put to death, and caused Ish-bosheth's head to be interred in the sepulchre of Abner. All obstacles to the throne being removed, David was now proclaimed king of all Israel, seven years and a half after the death of Saul. David immediately attacked and took the fort of Sion, and expelled the Jebusites from Jerusalem. Hiram, king of Tyre, sent embassadors to congratulate David upon his accession to the throne, and with presents of cedar wood, and workmen of every kind to construct him a house. 2 *Sam.* iv. v. 1-12; 1 *Chron.* xiv. 1, 2. B. C. (1) 1048.

In the ninth year of David's accession, Israel was invaded by the Philistines, whom he totally defeated in two battles. (2) 2 *Sam.* v. 17-25; 1 *Chron.* B. C. (2) 1046

xiv. 8-17. It was during this war with the Philistines, that three of David's "*valiant men*" risked their lives to obtain some water for him from the well of Bethlehem. (*See* 1 *Chron.* xi. 16-19.)

The following year David attempted to remove (1) the Ark from Kirjath-jearim, (1) (where it had been 1045 deposited upon its return from the Philistine's lands upwards of seventy years before) that he might place it in the tabernacle he had prepared for it in Sion; but being terrified by the untimely fate of Uzzah, who was struck dead for irreverently touching it, he left it for three months in the house of Obed-Edom, when, having made proper preparation, he again attempted its removal in the most solemn manner, himself attending the procession with all possible humility, for which he was ridiculed by his wife Michael, the daughter of Saul. 2 *Sam.* vi; 1 *Chron.* xiii, xv, xvi.

David's next purpose was to build a temple to God, in which he was, at first, encouraged by the prophet Nathan, who was afterwards commissioned by God to prohibit the measure, informing him at the same time that it should be executed by his son. 2 *Sam.* vii.; 1 *Chron.* xvii. (*See Prophecy, 5th Period,* N.)

David continuing his wars and conquests, subdued the Philistines, Moabites, the Syrians both of Zobah and Damascus, and the Idumeans or Edomites (thus accomplishing the word of God. Gen. xxv. 23; xxvii. 40. Numb. xxiv. 18. 1 Chron. xviii. 12, 13.) 2 *Sam.* viii; 1 *Chron.* xviii.

The interval of peace that followed these victories, allowing David leisure for the exercise of the social virtues, he made enquiry after Saul's family, and finding that there was a son of Jonathan named Mephibosheth still in existence, he bestowed upon him the lands of Saul, committing the management of them to Ziba, the servant of Mephibosheth. 2 *Sam.* ix.

David's war with the Ammonites, (assisted by the Syrians) upon the occasion of Haman's ill-treatment of his

embassadors, happened in the 18th year of his reign. (4) 2 *Sam.* x; 1 *Chron.* xix. xx. It was (5) towards the end of this war (3) that he sullied his character by his treatment of Uriah, the Hittite, (5) and his marriage with Bathsheba; for which, being reproved by the prophet Nathan, by his humility and repentance, he appeased the anger of God, and averted some portion of the punishment his crimes had merited. 2 *Sam.* xii. 1-23. Dr. Hales observes, that "the fall of *David* is one of the most instructive and alarming, recorded in that most faithful and impartial of all histories, the HOLY BIBLE. The transgression of one idle and unguarded moment, pierced him through with many sorrows, and imbittered the remainder of his life, and gave occasion to the enemies of the LORD to blaspheme on account of this crying offence "*of the man after God's own heart.*" When he only cut off the skirt of *Saul's* robe, his heart smote him for the indignity thus offered to his master; but when he treacherously cut off a faithful and gallant soldier, who was fighting his battles, his heart smote him not; at least we read not of any compunction, or remorse of conscience, that he either felt or expressed, till Nathan was sent to reprove him. Then, indeed, his sorrow was extreme; and his Psalms, composed on this occasion, express, in the most pathetic strains, the anguish of a wounded spirit, and the bitterness of his penitence; see Psalm li.; and his thankfulness for the Divine pardon and forgiveness, Ps. xxxii.; and his rapturous praise and thanksgiving, Ps. ciii. Still the rising again of *David* holds forth no encouragement to sinners who may wish to shelter themselves under his example, or flatter themselves with the hope of obtaining his forgiveness; for, though his life was spared, yet God inflicted those *temporal* judgments which the prophet denounced, "that *his soul* might be saved in the *day* of THE LORD, and that others, admonished by his example, might be the more afraid to offend."

B. C. 1037 1034

Shortly after this began the dissensions in David's family, which led to the chain of disasters and distresses, that fulfilled the sentence pronounced by the prophet Nathan, as the punishment of his guilt. Amnon was slain by his brother Absalom, who in consequence was obliged to fly his country, and remained three years in exile at the court of his mother's father, Talmai, king of Geshur; and it was not till five years after the commission of his offence that, by the mediation of Joab, he was re-admitted to his father's presence. 2 *Sam.* xiv. The same year, Absalom breaking out into open rebellion, obliged his father to seek refuge with a few faithful followers on the eastern side of the Jordan. Now, indeed, was the faith and patience of "*the man after*
B. C. *God's own heart*," tried to the utmost. The death
(6) of Absalom, by the hand of Joab, (6) restored
1023 David to his throne; but it inflicted a wound upon his parental feelings, from which he was long in recovering. 2 *Sam.* xv-xix. Added to this, the arbitrary spirit of Joab subjected him to perpetual vexations, and the sedition of Sheba, (*see* 2 *Sam.* xx.) though of short duration, contributed to protract his sufferings.

Two years after the death of Absalom, the land
(7) was visited with a grievous famine for three years; (7)
1021 "*And David enquired of the* LORD, *and the* LORD *answered; it is for Saul and for his bloody house, because he slew the Gibeonites*," to appease whom, David, at their request, delivered up to them seven of the descendants of Saul, who were put to death by them. 2 *Sam.* xxi. 1-14.

The Philistines taking advantage of the civil
(8) and domestic troubles of Israel, invaded the king-
1018 dom, but were totally defeated, and finally subdued. (8) 2 *Sam.* xxi. 15-22.

The state of ease and security which succeeded to these several revolts and invasions, seems to have been dangerous to David, for it was in this interval that he is said to have been tempted by Satan (1 *Chron.* xxi. 1.) to number Israel,

contrary to the known will of God, and in opposition to the remonstrance of Joab, who vainly endeavoured to dissuade him from the measure. These proofs of obstinacy and presumption excited the anger of God, who by the prophet Gad, proposed to him the alternative of seven years of famine, three months defeat by his enemies, or three days pesti- B. C.
lence, the latter of which was chosen by David, (9) (2)
who, recalled to his usual humble and contrite spirit 1017
exclaimed, "*Let us fall now into the hand of the* LORD, *for his mercies are great, and not into the hand of man; so the* LORD *sent a pestilence upon Israel from the morning, even unto the time appointed, and there died of the people from Dan, even unto Beersheba, seventy thousand men;*" after which, by David's earnest prayers, "*the* LORD *was entreated for the land, and the plague was stayed from Israel.*" 2 *Sam.* xxiv. 1 *Chron.* xxi; xxii. 1.

Restored by this expiation to peace with God, David remained for two years in as much ease and tranquillity as his age and infirmities would admit of; at the end of that time, a conspiracy of his favourite son Adonijah, supported by Joab and Abiathar, induced him to declare Solomon his successor, (1 *Kings*, i. 5-53) (1) to whom (1)
he afterwards gave full directions for the building 1015
of the Temple, the government of the kingdom, the treatment of the suspected characters, Joab and Shimei, and the favour to be shewn to the sons of Barzillai, in requital of their father's kindness; and having recommended
him to the fidelity of the *princes of Israel*, he died (3)
the following year (1) having reigned forty years. 1014
1 *Kings*, ii. 1-11; 1 *Chron.* xxii, xxviii, xxix.

The first years of Solomon's reign were distinguished by extraordinary wisdom and prudence. Adonijah and Joab having shewn symptoms of disaffection, were immediately put to death, and Abiathar the high priest was deposed, and replaced by Zadok. Abiathar was the last high-priest of the family of Eli, and his degradation from the pontificate completed the accomplishment of the sentence

pronounced by God against his house. 1 *Sam.* ii. 27-36. Shimei was prohibited under penalty of death to cross the brook Kedron, a penalty he very soon incurred. 1 *Kings*, ii. 12-46.

Having taken these precautions, Solomon strengthened his interest by an alliance with the king of Egypt, whose daughter he married; "*And Solomon loved the* LORD, *walking in the statutes of David his father*," and while he did so, he was divinely supported and strengthened; but he seems to have relied upon the superior judgment with which he had been endowed, instead of referring every thing to the law of obedience to his God. He however astonished the people by the wisdom he displayed in the administration of the affairs of his kingdom, an instance of which appears in his celebrated decision of the case in which two mothers disputed before him their respective claims to a live child. 1 *Kings*, iii.

Solomon employed three years in collecting ma-
(3) terials for the building of the temple, the foundation
1012 of which was laid in the fourth year of his reign. (3)

TABLE VI.

The whole structure was completed in seven years and a half, and solemnly dedicated by Solomon in the presence of all the Elders and heads of the people, and a large
(4) congregation. (4) 1 *Kings*, v, vi, vii. 13-51; viii.
1004 1-20; 2 *Chron.* ii-vii. "*And it came to pass when the priests were come out of the holy place, (for all the priests that were present were sanctified, and did not then wait by course; also the Levites, which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.) It came even to pass as the trumpeters and singers were as one, to make one sound to be heard, in praising and thanking the* LORD,

and when they lifted up their voice with the trumpets and cymbals, and instruments of musick, and praised the LORD, *saying, For he is good; for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the* LORD, *so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God. And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood.*" 2 *Chron.* v. 11-14. Solomon afterwards pronounced a beautiful and emphatic prayer of supplication for his people, and having again blessed and admonished them, joined them in offering sacrifices to God. 1 *Kings*, viii. 22-53; 2 *Chron.* vi. 12-42. "*And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath, unto the river of Egypt, before the* LORD *our God, seven days and seven days. On the eighth day, (of the second Period) he sent the people away; and they blessed the king, and went unto their tents, joyful, and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.*"

Solomon next built a house for himself at Jerusalem, one for his queen, (the daughter of Pharaoh) the house of the forest of Lebanon, the house of Millo, and the walls of Jerusalem, which were not completed till the twentieth year of his reign; about which time, he in a vision received a re-assurance of Divine assistance and protection, upon condition of obedience, and a warning that a dereliction in these respects, would bring upon him and his people the severest judgments. 1 *Kings*, ix. 1-9. After this, Solomon rebuilt the city of Gezer, which had been taken from the Canaanites by the king of Egypt, who assigned it to Solomon as a dowry with his daughter; he also rebuilt Bethhoron, Baalath, and Tadmor in the wilderness, (since called Palmyra) and to supply him with funds for these works, he levied a tax upon the remnant of the Canaanitish nations that still inhabited Israel. He also extended

his commerce into the east, the whole coast of Africa, and even Europe, and by this means accumulated great riches of every description. 1 *Kings*, ix. 10-28; 2 *Chron.* viii; ix. 11-28.

"*And when the queen of Sheba heard of the fame of Solomon, she came to prove him with hard questions*,"* and acknowledged at her departure, that his wisdom and prosperity exceeded all that had been reported to her concerning them. 1 Kings, x. 1-10. 2 Chron. ix. 1-9.

"*But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;*" contrary to the command of God, which expressly forbad all connection with the heathen nations. And "*it came to pass when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the* LORD *his God, as was the heart of David his father.*" Thus, therefore, was the special covenant between God and himself broken, (*see* 1 Kings, ix. 3-9.); and he became obnoxious to the punishment which had been threatened in case of his disobedience. God declared
(') his purpose to deprive him of the kingdom, (') but
981 that for David's sake, one tribe should be left, and that the division should not take place during his life time. 1 Kings, xi. 1-13.

Soon after this denunciation, God "*stirred up*" three adversaries as instruments of his anger against Solomon, viz. Hadad, the Edomite, (son of the king of Edom, who had been conquered by David) Rezin, king of the Syrians of Damascus, and Jeroboam, the son of Nebat. The latter, a man of great abilities, and of a bold and enterprising spirit, had been made overseer of Solomon's buildings, and principal ruler of the tribe† to which he belonged; and the

* These questions, probably related to Divine subjects, with a view to her own improvement in religious knowledge; hence she is commended by our Saviour. Matt. xii. 42.

† That of Ephraim.

prophet Ahijah having communicated to him the appointments of God respecting the division of the kingdom, Jeroboam, in order to accelerate the period of his own aggrandisement, excited a spirit of disaffection in the tribes; B. C.
(1) in resentment of which, Solomon "*sought to slay* (2)
him," but he made his escape into Egypt, where he 978
remained three years, till the death of Solomon. 1 *Kings*, xi.

From the conclusion of the Book of Ecclesiastes, most authors infer, that Solomon died a sincere penitent, although the Scriptures are silent on that (3)
head. He died, after a reign of 40 years. 975

Rehoboam succeeded his father Solomon in the throne; (3) but the people feeling dissatisfied with the rigorous government of the late king, sent for Jeroboam out of Egypt, and deputed him to stipulate with Rehoboam for the redress of some grievances under which they lay. Rehoboam required three days to deliberate the matter, and having taken the respective opinions of "*the old men that stood before Solomon his father*," and of "*the young men who had grown up with him, and which stood before him*," adhered to those of the latter, and in consequence returned a haughty and irritating answer to the disaffected party, who thereupon openly revolted, and after stoning Adoram, one of Rehoboam's messengers, who had been sent (4)
to treat with them, set up Jeroboam for their king. (4) 975

Rehoboam would have resisted this rebellion by force of arms; but while he was collecting his forces, he received from the prophet Shemaiah, a prohibition to make war against the malcontents. 1 *Kings*, xii. 1-19. 2 *Chron.* x. From this time the people of God were divided into two kingdoms, that of Judah consisting of the tribes of Judah and Benjamin, and that of Israel, which comprised the other tribes. In order to obviate the confusion which a similarity in the names of the sovereigns of Judah and Israel might occasion in a combined view of the events of this period, a separate column will be appropriated to the affairs of each kingdom.

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Rehoboam having acquiesced in the appointment of God relative to the division of the kingdom, ([5]) employed himself in improving the state of his dominions; building fenced cities, and fortifying the strong holds; he also encouraged the true worship, and received and protected all deserters from the idolatrous kingdom of Israel. But no sooner had he "*established the kingdom, and had strengthened himself;*" than "*he forsook the law of the* LORD;" in punishment of which, God (in the fifth year of his reign) suffered Shishak, king of Egypt, to invade Judah, take several cities,	([5] [6]) 975	Jeroboam, ([6]) though raised up as an instrument of chastisement to the people over whom he presided, was not necessarily involved in the troubles that befel him; *they* were the natural fruits of his own impieties. He might have insured to himself, and his descendants, the blessings that had been granted to David and his seed. "*If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my statutes and my commandments, as David my servant did, then I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.*" Such were the gracious promises and provisions of God; but instead of relying upon them, Jeroboam trusted to a worldly and impious policy for the establishment of his throne. Fearing that the people might return to their allegiance to the house of David, he judged it expedient to put a stop to all intercourse with the kingdom of Judah, and to prevent their going to worship at Jerusalem, he set up a golden calf at each extremity of his dominions; ([7]) and as the Levites refused to conform to the idolatrous worship he had introduced, "*he made* (in their stead) *priests of the lowest of the people.*"
	([7]) 974	In the seventh year of his reign, while he was himself

JUDAH.	B.	ISRAEL.
and plunder Jerusalem. (8) Upon this occasion, the Prophet Shemaiah disclosed to Rehoboam and his people that the invasion of Shishak was a judgment from God upon their idolatries; but as they humbled themselves before him, God turned his anger from them, but permitted them to continue servants to Shishak, to teach them the difference between the service of God and that of earthly princes. *"And there was war between Rehoboam and Jeroboam all their days."* Rehoboam died after a reign of 17 years. *"And he did evil because he prepared not his heart to seek the* LORD. 1 Kings, xii. 1-24; xiv. 21-31. 2 Chron. x, xi, xii. ch. He was succeeded by his son Abijah, (called also *Abijam* and *Abia*) (1) who reigned only three years, during which time, he kept up the war with Jeroboam, over whom he obtained a signal victory. (2) *"And the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the* LORD *God of their fathers."* Yet Abijah's *"heart was not perfect with God, he walked in all the sins of his father."* 1 Kings, xv. 1-8. 2 Chron. xiii. He was succeeded by his son Asa (3), a virtuous and pious prince, who endeavoured by every possible means to counteract the evil which his idolatrous predecessors had introduced. He restored the true worship, and even deposed the queen, his	(5) 971 (9) 968 (1) 958 (2) 957 (3 4) 955 (4) 954 (5) 951	officiating in these impious rites, a prophet was sent to denounce God's vengeance against him and his posterity; to foretel the destruction of the altar by a future king (Josias by name), in token of which the altar was split, and Jeroboam attempting in anger to seize the prophet, had his arm paralyzed, *"so that he could not draw it in,"* until it was restored at the intercession of the prophet; (9) who on his return, having been seduced by a prophet of Bethel to deviate from the commands of God, was slain by a lion. 1 Kings, xii. and xiii. Unreformed by these warnings, Jeroboam continued his idolatrous practices, rather from political expediency however, than from disbelief of God's power, for upon the occasion of the sickness of his son Abijah, he sent his wife in disguise to enquire of the prophet Ahijah; who, though he was blind, confounded her by calling her by name, denouncing to her the death of her son, the destruction of the house of Jeroboam, and the future captivity of Israel. Jeroboam died in the 22d year of his reign, 1 Kings, xii. xiii. and xiv. to v. 20: and was succeeded by his son Nadab, (4) who after a wicked reign of two years, was killed by Baasha, who seized upon the throne. (1) 1 Kings, xv. 25-28. He imitated the impieties of his predecessors, in consequence of which he was reproved by the prophet Jehu,

JUDAH.	B. C.	ISRAEL.
grandmother, for her idolatries. His piety was rewarded with the enjoyment of peace for fifteen years, at the end of which time he was invaded by *Zerah*, king of Æthiopia, whom he totally defeated, and took from him immense spoils.		
(6) On his return to Jerusalem, he was met by the prophet Azariah, who in a long exhortation, set before him the promises and threatenings of God. And Asa and his people *entered into a covenant to seek the* LORD *God of their fathers, with all their heart and with all their soul*, instituting the penalty of death upon all idolaters. "*And all Judah rejoiced at the oath, for they had sworn with all their heart. And there was no more war unto the five and twentieth year of Asa*," when, in consequence of an incursion of Baasha king of Israel, who attempted to build a fortress at Ramah, Asa called in the assistance of Benhadad king of Syria, whom he bribed to invade the northern part of the kingdom of Israel,(7) in order to divert Baasha from the prosecution of his plans. For thus relying upon the king of Syria, instead of God, Asa was reproved by the prophet Hanani, but instead of profiting by his remonstrances, he "*was wroth with the seer, and put him in a prison house.*" He also committed some acts of oppression upon his subjects; and being "*diseased in his feet, he sought not to the* LORD *but to the Physicians.*" He reigned forty years, during	(6) 941 (7 a) 931 (9) 930 (1) 929	who denounced the destruction of himself and family. Towards the end of his reign, he invaded the kingdom of Israel, and attempted to build Ramah, but was prevented by an incursion, into his northern border, by Benhadad king of Syria, whom Asa king Judah had bribed for this purpose;(2) he was succeeded by his son Elah. 1 Kings xv. from v. 28, xvi. 1-7.(9) Who after a short reign of two years, was slain ("*as he was drinking himself drunk in the house of Aza his steward*") by Zimri, who usurped the throne (1), 1 Kings xvi. 8-10, and destroyed all the house of Baasha (according to the prediction of Jehu, 1 Kings, xvi. 1-4), but was himself deposed at the end of seven days by Omri (general of the army), and burnt himself in the palace at Tirzah, upon which Omri succeeded; but the

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which time he had seen a succession of seven kings in Israel, and was succeeded by his son Jehoshaphat.(3) 1 Kings, xv. 9-24. 2 Chron. xiv. xv. and xvi.

The first act of the reign of Jehoshaphat, was the completion of the extirpation of idolatry, which had been begun by his father. He not only "*took away the high places and groves out of Judah,*" but also had his subjects instructed in the worship of the true God by Levites, whom he appointed to accompany the princes he sent to survey the different parts of his kingdom. "*And they had the book of the law of the* LORD *with them, and went about throughout all the cities of Judah, and taught the people.*"

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	people were divided into two factions, one of which adhered to Omri, and the other attempted to set up Tibni, but after a civil war of six years, Omri prevailed and Tibni was
(2)	put to death.(4) He built Sa-
926	maria, and made it the capital
(3)	of the kingdom (5) instead of
925	Tirzah. He died after a reign of twelve years (from the death of Elah), having "*wrought evil in the eyes of the* LORD, and done *worse than all that were before him.*" He was succeeded
(4)	by his son Ahab.(6) 1 Kings
918	xvi. 9-28, who even surpassed
(5)	him in every kind of impiety;
914	for having married Jezebel, the daughter of Ethbaal king of Zidon, he added to the idolatry of the golden calves, the worship of Baal. 1 Kings xvi. 30-33.
	"*In his days did Hiel the Bethelite, build Jericho; he laid the foundation thereof in Abiram, his first born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.* 1 Kings, xvi. 34. Compare Josh. vi 26.
	In the reign of Ahab, flourished the prophets Elijah and Elisha, the former of whom apprehending that the idolatries of the nation, would draw down its destruction from God, prayed for a lesser chastisement (Eccles. xlviii. 1-3, 10. James v. 17), to work their reformation, and accordingly the holy man predicted a drought (and consequent famine), for three
(6)	years and a half (7). When
912	this visitation was announced

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This zealous attention and adherence to his highest duties, excited the love and respect of all his subjects, and also inspired the neighbouring states and nations with fear, so that they dared not make war upon him, but "*brought him presents and tribute silver.*" He, however, committed a great error in marrying his son Jehoram, to Athaliah, the daughter of Ahab and Jezebel, which alliance with a wicked and idolatrous family, brought upon him a participation in some of the judgments which their crimes had merited. It was in		to Ahab, instead of humbling himself under the infliction, which his crimes had merited, he would have revenged it upon the prophet, had not God directed the latter to conceal himself in a distant province, during the interval of punishment, and where he had provided for his safety and subsistence. At the end of the appointed time, Elijah was again sent to Ahab, and meeting by the way with Obadiah (Ahab's steward, but a devout worshipper of the true God), desired him to inform the king of his approach; Obadiah objected, upon the score of the danger to which such a commission would expose him, but being re-assured by the prophet, he informed Ahab of Elijah's visit. Upon first meeting him Ahab reproached Elijah with being the troubler of Israel, but upon the representations of the holy man, he at length consented to submit to a trial (in the presence of "*all Israel*"), between Elijah and the prophets of Baal, which
	(7) 908	terminated in the destruction of the latter (7). Unimpressed by the proofs of omnipotence he had just witnessed, "*Ahab went up to eat and to drink,* but Elijah went to the top of Mount Carmel, and prayed fervently for rain, which being granted, he shewed his respect for the kingly office, by running before Ahab's carriage to Jezreel. 1 Kings, xvii. and xviii. ch. "*And Ahab told Jezebel all that Elijah had done,*" which so enraged that impious

JUDAH.	B. C.	ISRAEL.
		woman, that she vowed to revenge upon him, the death of the priests of Baal; on which account Elijah was again obliged to conceal himself, ch xix. During this seclusion, which lasted nine years, the kingdom of Israel was attacked by Benhadad king of Syria, who was twice defeated by
	(8) 901	Ahab (8), through the special assistance of God, promised to him by a prophet. But this mercy produced no salutary effect upon his obdurate heart. On his second defeat, Benhadad sent a submissive message to Ahab, and the latter following the impulse of false generosity, instead of being guided by the known will of God, exclaimed *" he is my brother,"* treated him with considerable distinction, and made an amicable alliance with him; for which being reproved by a prophet, *" Ahab went to his house, heavy and displeased."* 1 Kings, xx. Nor did these prosperous events, proceeding immediately from God, excite in him the emotions of piety or gratitude; for soon afterwards, happened the murder of Naboth the Jezreelite, 1 Kings, xxi. which atrocious transaction drew upon the king and his wife Jezebel, the divine vengeance announced to them by Elijah.(9) Upon hearing the sentence of total destruction passed upon himself and all his house, *" Ahab rent his cloathes and put sack-cloth upon his flesh and fasted,"* which tokens of humility and repentance, induced the God of
consequence of this connection, that he was prevailed upon to join Ahab in a war against the Syrians, more however in weakness, than in wickedness, for he persuaded the King of Israel to ask counsel of God before he entered upon the expedition, which had nearly proved fatal to Jehoshaphat; for in the heat of the action, mistaking him for Ahab, a Syrian would have dispatched him, had he not called out that he was the king of Judah. Upon his return after this battle, (1) in which Ahab was killed), he was reproved by the prophet Jehu, for having *" helped the ungodly."*	(9) 899 (1) 897	

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Jehoshaphat now applied himself to a second revision of the religion and civil polity of his kingdom, solemnly exhorting the priests and magistrates, entrusted with the execution of the laws, to a conscientious discharge of their duty. He was however, weak enough to join Ahaziah, King of Israel, in his commercial voyage to Ophir, but God interposed to check his imprudence, and sent the prophet Eliezer to reprove him, "*saying, because thou hast joined thyself with Ahaziah, the* LORD *hath broken thy works; and the ships were broken that they were not able to go to Tarshish.*" After this Jehoshaphat refused to join in a second expedition of the same description; but in the reign of Jehoram, who succeeded Ahaziah in Israel, he was persuaded to assist him in his wars against the Moabites. Upon this occasion the confederate kings (viz. of Judah, Israel, and Edom, the latter of whom was tributary to Israel), were reduced to great extremity for want of water, but were relieved by a supply mi-

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(*) 897

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mercy, to postpone the full accomplishment of the sentence till after his death.* But the contrition of Ahab was short lived; in less than three years, Benhadad having failed in the performance of the articles of the treaty, Ahab, assisted by Jehoshaphat king of Judah, though warned by the prophet Micaiah against the measure, gave the king of Syria battle, at Ramoth Gilead, where he was slain, and the prophecy of Elijah against him fulfilled to the minutest point (*). 1 Kings, xxii. 1-39. He was succeeded by his son Ahaziah, who followed the impious example of his parents. It was this prince who prevailed upon Jehoshaphat king of Judah, to join him in a commercial expedition to Ophir. When "*the ships were broken at Ezion-geber,*" by the interposition of God, to deter Jehoshaphat from any intercouse with the ungodly. 1 Kings xxii. 48, 49, 51, 53. 2 Chron. xviii, xx. 35-37.

Having met with a severe hurt by falling "*through a attice in his upper chamber,*" Ahaziah sent to enquire the

* This gracious respite proves the merciful *goodness* of GOD, tempering the rigour of his *justice*, "not willing that any should perish, but that *all* should come to repentance," even the most wicked. The sincere, though imperfect, and short-lived sorrow and contrition of *Ahab*, shews that "*the spirit of the* LORD" is rarely "*quenched*" altogether, even in the worst men; while the fall of *David* and *Solomon*, &c. and the failings of *Moses* and *Elijah*, &c. prove that it is liable to be "*grieved*" through the *frailty* and *infirmity* of human nature, even in the best. "*For there is no man that sinneth not,*" 1 Kings, viii. 46; "not *a just man* upon earth, that *doeth good*, and *sinneth not*," Eccles. vii. 20; "*for in many things we all slip,*" James iii. 2; either by "*sins*, by *negligences*, or by *ignorances*." *Litany. Dr. Hales.*

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		result of his sickness to Baal-zebub, the god of Ekron, whereupon Elijah was commanded to meet the messengers, and after reproaching their master for his impious reliance upon false gods, to send him word that he should "*surely die.*" Upon receiving this message, Ahaziah highly enraged against Elijah, sent to apprehend him, when after the destruction of two parties of soldiers of fifty each, with their respective captains, he at the humble request of the third, accompanied him to Ahaziah, to whom he personally reiterated the denunciation, which was soon afterwards fulfilled in the death of the king, who leaving no children, was succeeded by his brother Jehoram.(3) 2 Kings i.
	(3) 896	The same year Elijah was translated to heaven.(3) 2 Kings ii.
		Jehoram taking warning by his brother's punishment, put away the image of Baal, though he adhered to the idolatry of the golden calves. Being in alliance with Jehoshaphat king of Judah, the latter accompanied him in an expedition against the Moabites, who had rebelled. It was upon this occasion that Elisha procured a miraculous supply of water, and foretold the victory of the Israelites: the Moabites were accordingly defeated, and their king being reduced to the last extremity, offered up his eldest son as a sacrifice to his gods.(4) 2 Kings iii.
raculously obtained by the prophet Elisha, out of respect for Jehoshaphat; he also foretold their victory, which was accordingly obtained. (4) 2 Kings, iii. 4-27.	(4) 895	It was during this reign

JUDAH.	B. C.	ISRAEL.
Jehoshaphat persevered to the last in his fidelity to God, whose favour and protection were manifested in a signal victory over the Moabites, Ammonites, &c. (who had invaded the kingdom), without any interference of the armies of Judah; for at the humble intercession of Jehoshaphat, he was assured of divine assistance, and the enemy were made to destroy each other; leaving an immense spoil for the people of Judah, who were three days gathering it. 2 Chron. xx. 1-30.		that Naaman the Syrian was cleansed of his leprosy. 2 Kings, v. Towards the latter end of the reign of Jehoram the kingdom was invaded by Benhadad king of Syria, whose designs were circumvented by means of the prophet Elisha, who informed Jehoram of all his movements, which coming to the ears of Benhadad, he sent to arrest the prophet, but the latter by his prayers, obtained from God, not only his own safety, but also a miraculous interposition in favour of the Israelites, which so terrified Benhadad, that he was glad to make peace with Jehoram and retire out of Israel. 2 Kings vi. 8-23. But some time afterwards taking advantage of a famine, he again besieged Samaria, which he reduced to the last extremity; and Jehoram driven to desperation, by the complaints of his people, who had been reduced to eat their own children, declared he would rely upon THE LORD no longer, but surrender the city, vowing vengeance at the same time upon Elisha, to whom he attributed these calamities. Elisha assured him, that on the morrow the city should be plentifully supplied with provisions. One of the chief lords of Israel (who was in attendance upon the king), expressing his disbelief of the possibility of the fulfilment of this prediction, Elisha declared that he should see the plenty with his eyes but should not taste

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Jehoshaphat died after a reign of twenty-five years, and was succeeded by his son Jehoram (or *Joram*) ;(3) who had already been four years associated with him in the government. This impious prince, seduced by his wife Athaliah, became pre-eminent in wickedness. He began his reign by putting six of his brothers to death, together with many of the principal people, of whom he was probably jealous. He not only "*encouraged*" idolatry, but also "*compelled Judah thereto.*" For these enormities he was punished by God in various ways. The Edomites revolted and "*brake his yoke from off their neck*" (according to the prediction of Isaac to his son Esau, more than eight hundred years before. (Gen. xxvii. 40). Libnah also rebelled. To give greater weight to these chastisements, the prophet Elisha sent him a written prediction of the evils that should farther be inflicted upon him in a great plague, and also the invasion of his dominions by the Philistines and Arabians, who should plunder his treasures, and carry his wives and children into captivity, and that he should himself be smitten with a dreadful disease in his bowels, of which he should die; all which was exactly fulfilled. He died after a wicked reign of eight years (reckoning from the time he had been associated with his father), and was succeeded by his son

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(3) 889

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it. Accordingly God having "*made the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host,*" they were panic struck, and fled, leaving all their camp behind them, which was discovered by means of some lepers, who (being excluded by the law of Moses, Lev. xiii. 46.) were on the outside of the city walls, and they communicating it to Jehoram, the Israelites went in crowds to the Syrian camp, whence they brought abundance of corn, &c. and the officer who had ridiculed Elisha's prediction, being appointed to superintend the distribution of it to the impatient multitude, was trampled to death by the crowd. 2 Kings vi. from ver. 24, and vii. ch.

Soon after this Elisha being consulted by Hazael, a messenger of Benhadad king of Syria, concerning the result of a disease by which he had been attacked, was commissioned by God to foretel his death, and the appointment of Hazael to the throne. At the same time the prophet informed him of the disastrous effects which would ensue from his exaltation. Hazael at first repelled the imputation, but too soon verified the prediction: for no sooner was the ferment of ambition excited in his mind, than, impatient to enter upon his new dignity, he murdered his master. 2 Kings viii. 7-15.

Hazael soon invaded Israel, and Jehoram was wounded in battle against him. Elisha, by

JUDAH.	B. C.	ISRAEL.
Ahaziah.(6) 2 Kings, viii. 16-24. 2 Chron. xxi.	(6) 885	command of God, sent one of the prophets to anoint Jehu to be king in his room, and to predict the total destruction of the house of Ahab. 2 Kings ix. 1-10. Jehu being proclaimed by his associates, repaired to Jezreel, whither Jehoram was gone to be healed of his wounds, and meeting with him "*in the portion of Naboth the Jezreelite,*" slew him there, according to the prophecy of Elijah; (1 Kings, xxi. 17-24.) which was farther accomplished in the death of Jezebel, who being thrown down from the top of the palace, whence she had to the last defied Jehu, was devoured by dogs.(7). 2 Kings ix. 11-37. Jehu was an appointed scourge of the house of Ahab, which he extirpated, to the number of seventy of his sons, and also "*all that remained unto Ahab in Samaria;*" besides forty-two of the royal family of Judah, connected with Ahab through Athaliah. He also cut off all the worshippers of Baal. But his zeal did not proceed from a desire to promote the glory of God, for he himself adhered to the idolatry of the golden calves, and though encouraged by gracious promises, he "*took no heed to walk in the law of the* LORD *God of Israel.*" The Syrians were therefore suffered to smite Israel in all
Ahaziah reigned but one year, following the evil example of his father, his "*mother* (Athaliah the daughter of Ahab) "*being his counsellor to do wickedly.*" Having joined Jehoram king of Israel in his war against Hazael king of Syria, in which Jehoram was wounded, Ahaziah went to Jezreel to see him, and accompanying him to meet Jehu, was slain by the latter(7), immediately after which, Athaliah put to death all the seed royal of the house of Judah, excepting only Joash (or *Jehoash*), the infant son of Ahaziah, who was preserved by Jehoshebah, the sister of Ahaziah, and wife of Jehoiada the high priest, and by her hid in the Temple for six years. 2 Kings, viii. 24-29; ix. 16-29. xi. 1-3. 2 Chron. xxii.	(7) 884	
Athaliah in the mean time thought herself firmly fixed in the sovereignty; but at length Jehoiada having secured a sufficient number of partizans, proclaimed Joash king; (8)	(8) 878	

JUDAH.	B. C.	ISRAEL.
and Athaliah flying to quell the tumult excited by the re-establishment of the rightful heir, was put to death by the guards. 2 Kings, xi. 2 Chron. xxiii.	(2) 856	their coasts. He died after a reign of 28 years, and was succeeded by his son Jehoahaz. (2) (2 Kings, x.) In the same year the prophet Jonah began his ministry. (2) Jehoahaz reigned wickedly, 17 years, harassed by the Syrians, from whom, however, he was delivered by humble prayer to God, but without being converted by such an unmerited mercy. 2 Kings, xiii. 1-9. He was succeeded by his son
At this time Joash was but seven years of age, and therefore continued under the guidance of Jehoiada, during whose life, he conducted himself well. He repaired the Temple, and enforced the observance of the true religion; but upon the death of Jehoiada, being seduced by evil counsellors, he degenerated into idolatry, for which, being reproved by Zachariah, (son of Jehoiada) he caused him to be put to death. (1) This act of impiety and ingratitude drew upon him the anger of God, who suffered Hazael, king of Syria, to invade Judah, defeat him in battle, lay the country waste, (2) and put many of the princes and chief people of Jerusalem to death.	(1) 840	
The following year Joash was slain by two of his own servants, after a reign of 40 years. 2 Kings, xii. 2 Chron. xxiv. He was succeeded by his son Amaziah, (3) who punished the murderers of his father with death.	(2) 839	Joash, (1) who recovered from Benhadad, the successor of Hazael, king of Syria, the conquests which the latter had made in Israel, in the reign of Jehoahaz, as had been predicted by the prophet Elisha,
In the 12th year of his	(3) 838	

JUDAH.	B. C.	ISRAEL.
reign he made an expedition against the Edomites, who had revolted in the reign of Jehoram, and hired 100,000 men out of Israel to assist him in the enterprise; but being prohibited by a prophet from having any intercourse with that idolatrous people, he dismissed them from his service, which irritating the mercenary troops, they in revenge fell upon some of the cities of Judah, which they plundered. Amaziah, however, gained a great victory over the Edomites, slew 10,000 of them, and made as many more prisoners, upon whom, at his return, he exercised great cruelties. Inflated with his success, and unmindful of the God, by whose assistance he had obtained it, he "*sought after the idols*" of the very people he had conquered, although he had just proved that they could not deliver their votaries. For this sin he was reproved and threatened by a prophet, but he still persisted in his idolatry, and trusting to his own strength, proceeded to revenge the depredations of the Israelites, whom he had dismissed from his army. He challenged Joash their king to a battle, who treating him only with contempt, Amaziah declared war against him, but was defeated and taken prisoner, and subjected to a heavy tribute during the remainder of his reign. (5)	(4) 830	who died in the ninth year of Joash's reign. (4) 2 Kings, xiii. 14-21. *See also his miracles*, 2 Kings, ii, iv, v, iv.
He was slain in a conspiracy, and succeeded by his son	(5) 826	In the 13th, he defeated Amaziah, king of Judah, plundered Jerusalem, and exacted a heavy tribute. (5) He was succeeded by his son Jero-

JUDAH.	B. C.	ISRAEL.
	(6)	boam 2nd, (2 Kings, xiii.) (6)
	823	who successfully combated the Syrians, for "*he restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the* LORD *God of Israel, which he spake by the hand of his servant Jonah.*"* He also recovered Damascus, which had formerly belonged to Judah, being taken by David. 2 Sam. viii. 6.
		In his reign also flourished the prophets Amos and Hosea, who predicted the captivity of
	(7)	Israel. (7)
Uzziah, (called also *Azariah*)	810	
(8) who being then only 5	(8)	
years of age, the nobles of the	809	
kingdom managed the affairs of the state during his minority. 2 Kings, xiv. 1-21. 2 Chron. xxv. The same year (8) the prophet Joel began his ministry.		
At the age of 16, Uzziah assumed the reins of government, (9) and still directed by	(9)	Jeroboam 2d died after an
the counsels of his tutor, Za-	798	idolatrous reign of 41 years,
cheriah, ("*who had understanding in the visions of God,*") he	(1) 782	(7) leaving the kingdom in a state of great anarchy, which continued for more than 11 years, when his son Zachariah
conducted himself with a degree of piety and discretion that secured him the favour of God. He rebuilt Elath, defeated the Philistines, Arabians, and Ammonites, fortified Jerusalem, encouraged agriculture, and introduced several military engines of defence. "*And his name spread far abroad; for he was marvellously helped, till he was strong.*"		

* This prophecy of Jonah is not recorded in any of his writings that have reached us: but he began his ministry above 30 years before this time, viz. B. C. 856.

JUDAH.	B.C.	ISRAEL.
His prosperity, however, was checked by an act of presumption, in assuming the priest's office, for which violation of the Divine appointment, he was struck with leprosy, which excluding him from the throne, his son Jotham reigned in his stead. (2)	(2) 771	obtained the throne, (2) which he held but six months, being slain by Shallum. In Zachariah ended the line of Jehu, none of the kings having lived in a way to secure an extension of the grant of the throne made by God in reward of Jehu's zeal in destroying the worship of Baal, in Israel. 2 Kings, x. 30; xv. 12.
	(3) 770	Shallum was killed by Menahem, (after a month's reign) who usurped the throne, 2 Kings, xv. 10-15. (3) In the first year of his reign, Pul, king of Assyria, invaded Israel, and Menahem was obliged to purchase his forbearance and protection, by a heavy tribute which he raised by exactions from his subjects. He was succeeded by his son Pekaiah. (4) 2 Kings, xv. 15-22.
Uzziah is said to have reigned 52 years, which must be reckoned from the death of his father to his own, (5) although he did not execute the functions of a king, after he was struck with leprosy. 2 Kings, xv. 1-7. 2 Chron. xxvi.	(4) 760	Pekaiah reigned wickedly for two years, when he was slain in a conspiracy by Pekah, who usurped the throne. (5) 2 Kings, xv. 22-26.
The prophet Isaiah began his ministry the year that Uzziah died. (6)	(5) 758	
Jotham "*became mighty because he prepared his ways before the* LORD *his God.*" In the third year of his reign the prophet Micah began his ministry. (7)	(6) 757 (7) 754	

TABLE VII.

JUDAH.	B.C.	ISRAEL.
Jotham built the high gate of the temple, and added cities and castles of defence in many parts of his dominions. He reigned 16 years after his father's death, and was succeeded by his son, Ahaz. (1) 2 Chron. xxvii.	(1)	Pekah joined with Rezin, king of Syria, in an invasion of Judah, and an attempt to dethrone Ahaz, and establish "*the son of Tabeal*"* in his stead. At the same time arose another faction, headed
A wicked and impious prince, who added to the idolatries already introduced into Judea, many images, and an altar, in imitation of one he had seen at Damascus; and "*the* LORD *brought Judah low because of him,*" and raised up enemies in Pekah, king of Israel, and Rezin, king of Syria, who invaded him from the north, at the same time that the Philistines attacked the west, and the Edomites the southern part of Judah. In this emergency Ahaz rejecting the assistance of God, offered to him by the prophet Isaiah, (Isai. vii.) applied to Tiglath Pileser, king	741	by Zichri, (2 Chron. xxviii. 7.) and all these committed great depredations, killing and taking prisoners a great number of the people of Judah; but the prophet Oded interfered, and caused the Israelites to send back the prisoners they had carried off. Pekah and Rezin were opposed by Tiglath Pileser, king of Assyria, whom Ahaz had called to his assistance, and who slew Rezin, and carried the Syrians of Damascus, and the tribes of Reuben, Gad, and the half tribe of Manasseh into captivity, and also carried off with other plunder the golden calf
of Assyria, who indeed rid	(2) 740	which was at Dan. (2) Soon after this, Pekah being killed by
him of the invaders, but became himself a more formidable oppressor of Judah, which he subjected to tribute. (2)	(1) 738	Hosea; (1) an anarchy of nine years ensued, during which time the principal lords of Israel presided over the affairs of the kingdom; but at length
Ahaz died after a reign of 16 years, and was succeeded by his son Hezekiah, (4) 2 Chron. xxviii.	(3) 729	Hosea obtained the crown, (3) and two years afterwards was invaded by Shalmaneser, king
This pious and exemplary prince (for "*there was none like him amongst the kings of Israel after him, nor any that*	(3) 727 (4) 726	of Assyria, who reduced Israel to tribute, and carried off the golden calf situated at Bethel. (3) But three years af-

* "Who this was, is no where said in Scripture; but he seems to have been a factious Jew, who, having revolted from his master, the king of Judah, excited, and stirred up this war against him, out of an ambitious aim of plucking him down from his throne, and reigning in his stead."—*Prideaux.*

JUDAH.	B. C.	ISRAEL.
were before him," during a reign of 29 years, employed himself in abolishing idolatry, and restoring the true worship. 2. Chron. xxix. He even destroyed the brazen serpent, made by Moses at the command of God, but which had at length been perverted to idolatrous uses. He shook off the yoke which Tiglath Pileser had laid upon his father Ahaz, and waged successful war with the Philistines. (6) 2 Kings, xviii. 1-8. The following year the prophet Nahum began his ministry. (7) Shalmanezer having subdued and destroyed the kingdom of Israel, sent to demand		terwards, Hosea having entered into an alliance with Sabachon, king of Egypt, hoped by his assistance, to shake off the Assyrian yoke, and therefore refused the customary tribute: (5) upon which,
	(5) 724	Shalmanezer invaded Israel, took Samaria after a siege of three years, and carried Hosea, and the seven remaining tribes into captivity, and settled them in Media, (which then formed a part of the Assyrian empire)
	(6) 721	replacing them by colonies from Babylon, and the adjacent provinces. Thus ended
	(7) 720	the kingdom of Israel which had subsisted 254 years. (6) 2 Kings, xvii.

a renewal of the tribute which had been exacted from Judea by his father in the reign of Ahaz, which Hezekiah, trusting in the protection of God, refused, and Shalmanezer being engaged in a war with the Tyrians, was unable at that time to enforce his demand; but about nine years afterwards Sen-

B. C. nacherib, his son and successor, renewed the claim, and sent

(8) a great army to levy the tribute by force. (8) Upon this

711 occasion, Hezekiah seems to have relied upon the assistance of the king of Egypt, with whom he had made a league, and for which the prophet Isaiah reproved him, (Isa. xxx. xxxi.) and predicted the failure of all help from that quarter, which prediction was verified; for several cities of Judah were taken by the Assyrians, and Hezekiah was reduced to submission, and promised the payment of the tribute. But Sennacherib had determined upon the entire conquest of Judah; and therefore, the following year, sent another army under his generals Tartan, Rabsaris, and Rabshakeh, to demand the surrender of Jerusalem. At this time Hezekiah was sick, and commanded by God, through the prophet Isaiah, to prepare for death. He had received the awful summons with profound grief and humility, "*he turned his face to the wall, and prayed unto the* LORD, *and wept sore.*" "*The effectual, fervent prayer of the righteous man availeth much,* and upon this occasion, it

was immediately answered. Before Isaiah had left the house, after the delivery of the message, he was sent back to Hezekiah with "*an answer of peace*:" "*Thus saith the* LORD, *I have heard thy prayer, I have seen thy tears, behold I will heal thee. On the third day thou shalt go up to the house of the* LORD, *and I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the king of Assyria, for mine own sake, and for my servant David's sake.*" In confirmation of this promise, a miraculous sign was afforded in the return of the shadow on the dial of Ahaz, on the day of Hezekiah's recovery. Soon after this, Sennacherib wrote a haughty and impious letter to Hezekiah, threatening him with destruction in the event of his persisting in his refusal to deliver up Jerusalem to him; but Hezekiah, directed and supported by the promises of God, declared his resolution to defend the city to the last. The same night, "*the angel of the* LORD *went out and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they* [the rest of the Assyrians] *rose early in the morning, behold they* [the 185,000 men] *were all dead corpses,*" and Sennacherib himself, terrified and confounded, made his B. C.
escape to Nineveh, (p) where he was soon after- (p)
wards murdered by two of his sons, as he was 710
worshipping in the temple of Nisroch, *(the god of Flight.)*

About this time Merodach-Baladan,* king of Babylon, (who had just revolted from Assyria) sending to congratulate Hezekiah upon his recovery, and to propose an alliance with him against the Assyrian power, he was weakly tempted to make a parade of his possessions and treasures, before the ambassadors, for which act of vanity, he was reproved by the prophet Isaiah, who forewarned him of the captivity of Judah by a future king of Babylon. This

* Called, in Profane History, Merodach-Empadus.

afflicting communication was received by Hezekiah with his usual resignation and humility, and with expressions of gratitude that he was himself spared a participation in these
B. C. visitations. He died after a reign of 29 years, and
(1) was succeeded by his son Manasseh. (1) 2 Kings,
697 xviii. xix. xx. 2 Chron. xxix. xxx. xxxi. xxxii. Isa. xxxvi. xxxvii, xxxviii, xxxix.

Manasseh was only 12 years of age when he ascended the throne, and the early part of his reign was distinguished by great impiety towards God, and by cruelty and injustice towards his subjects. He restored, and added to all the former idolatries, and practised every species of wickedness; in all which, he had a supporter and agent in Shebna, the steward of his household, whose degradation and captivity the prophet Isaiah predicted, xxii. 15-19. For these enormities, being reproved by the prophets, Manasseh persecuted many of them, and caused Isaiah to be sawn asunder. Blair dates this event, B. C. 696, when Manasseh was only 13 years of age, too young to have "*made his children pass through the fire to Moloch*", one of the crimes with which the prophets reproached him.

Such wickedness brought upon himself and his people the vengeance of God, who suffered Esarhaddon,
(1) king of Babylon, to invade Judah, and (2) Manasseh
677 was made prisoner, and carried in chains to Babylon. Thus was "*the line of Samaria, and the plummet of the house of Ahab*" begun to be "*stretched over Jerusalem.*" 2 Kings, xxi. 11-14. At this time also was completed the prediction of Isaiah, vii. 8. for Esarhaddon, besides the captives he carried off from Judah, also stripped Israel of the remainder of its ancient inhabitants, which happened in the 65th year from the time of the prediction. To prevent the land from becoming desolate, Esarhaddon placed colonies from Babylon, Cutha, Ava, Hamath, and Sepharvaim, in the cities of Samaria; these people carried with them the gods of their respective coun-

tries, to whose worship they adhered; but being infested with lions, they attributed this calamity to their ignorance of the god of the country, upon which Esarhaddon sent back an Israelitish priest to instruct them in the forms of the Jewish worship, but they only added these to their own idolatries, (2 Kings, xvii. 24-41) and this corrupted state of religion continued till the time of the building of the temple upon Mount Gerizzim. From these people descended the Samaritans, a sect ever held in the greatest abhorrence by the Jews.

The sufferings of Manasseh, in his captivity, having brought him to repentance, God softened the hearts of his conquerors towards him, and he was restored to li- B. C.
berty and permitted to return to Jerusalem. (3) (3)
Dean Prideaux* supposes the captivity of Manas- 665
seh, at Babylon, to have lasted only a very short time; but Dr. Hales,† more consonantly with the scriptural account, extends it to 12 years.

Manasseh, after his return from captivity, endeavoured to redeem his past mispent life by abolishing the idolatry he had formerly introduced, and his wicked minister, Shebna, having died in captivity, he replaced him by Eliakim, a person of great wisdom and piety, under whom the affairs of the kingdom were conducted in peace and prosperity. Manasseh died after a reign of 56 years, and was succeeded by his son Amon. (4) 2 Kings, xxi. (4)
1-18. 2 Chron. xxxiii. 1-20. 642

This prince "*walked in the first ways of his father*" during an idolatrous reign of two years, when he was slain in a conspiracy of his own servants, and succeeded by his son Josiah (5) then only 8 years of age. 2 (5)
Kings, xxi. 18-26. 2 Chron. xxxiii. 21-25. 640

In the interval between the murder of Amon, and the accession of Josiah, (a few months) Dr. Hales places the

* Connections, vol. i. p. 56. † Analysis, vol. ii. p. 469.

invasion of Judea by Holofernes,* general of the army of
B. C. Nabuchodonosor, king of Assyria, who was killed by
(5) Judith. (5) Prideaux† places this event in the 43d
640 year of Manasseh, but that date would not harmonize with the circumstances of the transaction as recorded in the Book of Judith.

The prophet Zephaniah began his ministry in the first year of Josiah. (5)

Under the superintendance of Hilkiah, (the high-priest) Josiah received a pious education, and in the 7th
(8) year of his reign, (6) instituted a general reform-
634 ation in the religious affairs of the kingdom; four years afterwards he himself superintended the destruction of all the heathen altars, fulfilling the prophecy made at Bethel by an anonymous prophet. 1 Kings, xiii. 2 Kings, xxiii. 1-20. 2 Chron. xxxiv. 5. At this time Josiah seems to have held jurisdiction over all the land of Judah and Israel, for his reformation extended over "*the cities of Manasseh, Ephraim, and Simeon, even unto Naphtali,*" a strong presumptive proof of the reality of Holofernes's defeat, and of the date of this event as immediately preceding the reign of Josiah.

(7) The prophet Jeremiah began his ministry in the
628 12th year of Josiah's reign. (7)

In the 18th year of his reign, Josiah ordered the temple to be repaired; and during the execution of the

* The administration of the government by the high-priest and council at Jerusalem, proves that there was no king in being at the time, and therefore, fixes the precise time of this invasion after the assassination of Amon, and before the appointment of Josiah, which has been incorrectly placed in the reign of Manasseh, by *Usher, Petavius, Huetius*, and *Prideaux*; in the reign of Josiah, after the reformation, in the 12th year of his reign, by *Jackson*; and so low as the reign of *Darius Hystaspes*, long after the subversion of the Assyrian monarchy, by *Whiston*." Hales's Anal. vol. ii. p. 470.

† Prid. Connection, vol. i. p. 60-69.

work, Hilkiah the high-priest, having found the book of the law, caused Shaphan the scribe to read it to the king, who, upon hearing the predictions of Moses, (Deut. xxviii. xxix, xxx.) relating to the destruction of the temple, and the captivity of the people "*rent his cloaths,*" and sent to enquire upon the subject of Huldah the prophetess, who confirmed the denunciations, but assured him, that they should not take place in his time. The same year, Josiah renewed the Passover, which he celebrated in the presence of all his subjects, and with the utmost solemnity, for "*there was no such Passover like to that, kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept.*" B. C.

The prophet Habukkuk began his ministry in (s) the 28th year of the reign of Josiah. (s) 612

This excellent prince was slain in battle against Pharaoh Necho, king of Egypt, whom, from motives of fidelity to the king of Babylon, to whom Judah was at that time tributary, Josiah had opposed in his passage to the Assyrian dominions. (p)* 2 Kings, xxii. xxiii. (p) 1-30. 2 Chron. xxxiv. xxxv. 608

Josiah left three sons, Eliakim, (called afterwards *Jehoiakim*) Jehoahaz, (called also *Shallum*) and Mattaniah, (called also *Zedekiah*) all of whom eventually filled the throne. Jehoahaz was elected by the people immediately after his father's death, but his wicked reign lasted only three months; at the end of which time, Pharaoh Necho, returning in triumph from his Assyrian expedition, carried him prisoner into Egypt, leaving Eliakim, whose name he changed to Jehoiakim, king in his stead, subject to a heavy tribute. (p) 2 Kings, xxiii. 31-33. 2 Chron. xxxvi. 1-4.

Jehoiakim continued the i[illegible] had revived in Judah. The prophet Jeremiah, [illegible]

* This event is placed two years earlier by Prideaux.

reprove him, says "*thine eyes and thine heart, are not but for thy covetousness, and for to shed innocent blood and for oppression, and for violence to do it.*" Jer. xxii. 17. In the 2d year of his reign, he was subjected by Nebuchadnezzar, son of Nabopolassar, king of Babylon, and remained his vassal for three years, when he rebelled, upon which Nebuchadnezzar besieged and took Jerusalem, and carried "*certain of the children of Israel, and of the king's seed, and of the princes,*" (amongst others Daniel) as hostages to Baby-

B. C. lon, as well as many of the sacred vessels of the
(a) temple (a); from which events, begins the seventy
605 years captivity predicted by the prophets Jeremiah and Urijah, (Jer. xxv. xxvi. 20; xxix. 10.) But neither the warnings of the prophets, nor the judgments which had already fallen upon Judah were of any avail with Jehoiakim; he put Urijah to death and imprisoned Jeremiah, who sent him, by Baruch the scribe, a written prophecy of the destruction which was to fall upon Jerusalem by means of the king of Babylon, unless averted by repentance and reformation. This so enraged Jehoiakim, that he burnt the writing, and ordered Jeremiah and Baruch to be arrested, "*but the* LORD *hid them,*" and Jeremiah, by command of God, made a copy of the writing which the king had burnt, and added to it the final doom of Jehoiakim, (Jer. xxxvi.) which was accomplished in the 11th year of his reign, when he was invaded by the Ammonites, Moabites, Syrians, Arabians, and other vassals of Nebuchadnezzar, taken prisoner, and laden with chains to be carried to Babylon, but he died before the jour-

(a) ney. (a) 2 Kings, xxiii. 34-37; xxiv. 1-5; 2 Chron.
597 xxxvi. 5-8; Jer. xxii. to xxvii.; xxxv. xxxvi.

Jehoiachin (called also *Jeconiah* and *Coniah*) was made king in the room of his father, but reigned only three months; for "*doing evil in the sight of the* LORD," was suffered to be besieged by Nebuchadnezzar, into hands he surrendered himself, together with "*his*

mother, his servants, his princes, and his officers," who were carried captive to Babylon with 10,000 others, and Mattaniah, his uncle, (third son of Josiah,) was made king in his room. (s) 2 Kings, xxiv. 8-17; 2 Chron. xxxvi. 9-10; Jer. xxii. 24-30.

Nebuchadnezzar having changed Mattaniah's name to *Zedekiah*, (that is, "*the justice of the* LORD,") to remind him of the *vengeance* that would follow a violation of his allegiance to himself,* left him in possession of the throne, which he filled as his immediate predecessors had done. B. C. (o) 597

In the mean time the Jews in captivity at Babylon, flattered by the false prophecies of Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah, with hopes of a speedy return to Judea, made no settlements for themselves; on which account, the prophet Jeremiah wrote them a letter of exhortation, assuring them that by the fixed appointment of God, the captivity should last 70 years; (t) he at the same time predicted the fates of the false prophets Ahab, Kolaiah, and Hananiah, which were accordingly fulfilled. Jer. xxviii. xxix. B. C. (t) 596

In the third year of Zedekiah, the prophet Ezekiel began his ministry; (z) he had been carried captive to Babylon with Jehoiachin; and it is to *that* year, and *that* captivity, that the dates of his prophecies refer. (z) 595

In the fourth year of Zedekiah's reign, the kings of Edom, Moab, Ammon, Tyre, and Sidon, sent to propose his joining with them in a revolt against Nebuchadnezzar; but by the advice of the prophet Jeremiah, he refused to associate himself in their confederacy; (3) (7) but in the 7th year of his reign, encouraged by the proffered assistance of Pharaoh, king of Egypt, he rebelled, (4) and thus brought upon himself that 594 (7) 592

* See Ezek. xvii. 12-21.

war which ended in his destruction; for Nebuchadnezzar marched a large army against Jerusalem, which he besieged; but being diverted by Pharaoh Hophra, who was coming to the relief of the king of Judea, he turned his arms towards the new enemy. This afforded a short respite to Zedekiah and his people, which the prophet Jeremiah endeavoured to turn to their advantage, by exhorting them to repentance and submission, as the only means of averting the coming storm; but they, trusting
B. C. that it had blown over, refused to listen to him.
(a) The prophet Obadiah began his ministry in the
588 9th year of Zedekiah's reign. (b)

Nebuchadnezzar having repulsed Pharaoh Hophra, upon his return renewed the siege of Jerusalem, carried it, took Zedekiah prisoner, caused his children to be put to death before his eyes, which he afterwards caused to be put out, and sent him in chains to Babylon, where he died.
(c) (c) Thus according to the prediction of Jeremiah,
587 was Zedekiah "*delivered into the hand of the king of Babylon*," whom he "*saw with his eyes*" (immediately before they were put out) and was *led to Babylon* by him, Jer. xxxii. 4-5; which yet, according to the prophecy of Ezekiel, he did "*not see*," Ezek. xii, 13. A month after the end of the siege, the city and temple were burnt to the ground by Nebuzaradan, captain of the guard to Nebuchadnezzar, who carried off all the treasures found in both, together with the remainder of the inhabitants, leaving only "*of the poor of the land to be vine dressers and husbandmen*," over whom Gedeliah, the son of Ahikam, was made governor. (c) 2 Kings, xxiv. 17-20; xxv. 1-22; 2 Chron. xxxvi. 11-21; Jer. xxxix. 1-10.

Judea was now become a province of the Babylonian empire. Nebuchadnezzar continued his conquests over the nations of which he had, by Divine appointment, been made the scourge, viz. the Ammonites, Ezek. xxv. 2-7; Amos, i. 13-15; Jer. xlix. 1-6; Moabites, Ezek. xxv.

8-11; Jer. xxv. 21; xlviii.; Edomites, Amos, i. 11-12.; Obadiah, i. 18, 19.; Jer. xlix. 7-22; Arabians, Jer. xxv. 24; Sidonians, Jer. xxv. 22; xlvii. 4.; Ezek. xxviii. 21-23; Tyrians, Isai. xxiii. 1-15; Jer. xxv. 22; Ezek. xxvi., xxvii, xxviii. 1-19; Philistines, Jer. xxv. 20; Ezek. xxv. 16.; Zeph. ii. 4-7.; Egyptians, Isai. xix.; Jer. xlvi.; Ezek. xxix. 2-12.; xxx, xxxii. 2-21.; Joel, iii. 19; Æthiopians, Isai. xviii.; Ezek. xxx. 4-11. (*See Babylon, Table* VII.)

To return to the affairs of Judea. Gedeliah was murdered in the first year of his government (?) in a conspiracy, headed by Ishmael, a member of the royal family who aspired to the throne, in which he was supported by Baalis, king of Ammon; and the remainder of the people, dreading the vengeance of Nebuchadnezzar for the death of the governor he had appointed, took refuge in Egypt (notwithstanding the remonstrances of Jeremiah against the measure, (Jer. xlii-xliv.) where they were destroyed by Nebuchadnezzar upon his conquest of that country. The desolation of Judea was completed four years after the destruction of the Temple, when Nebuzaradan carried off 745 persons (?) who had collected there from the neighbouring nations, whither they had fled during the siege of Jerusalem, B. C. (?) 586 (?) 582 "*to fulfil the word of the* LORD *by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate, she kept sabbath, to fulfil three score and ten years.*" 2 Chron. xxxvi. 21; 2 Kings, xxv. 23-26; Jer. xl, xliii.

The captive Jews at Babylon were permitted to live there for some time in the unmolested exercise of their religion. Jehoiachin remained a close prisoner; yet the title of king was still allowed him, and kept up after him by "*the heads of the captivity,*" with some degree of jurisdiction over the Jews, though in subordination to the government of Babylon. So far "*the sceptre did not depart from Judah.*"

The several conquests of Nebuchadnezzar (for which, see Babylon, Table VII.) occupied him for many years after the destruction of the Temple, and it was upon his return from Egypt (the last of them), that he had the
B. C. dream of the great statue, interpreted by Daniel,
(9) (*see Dan.* ii.) () Blair, Prideaux,* and others,
569 place this event in the second year of Nebuchadnezzar's accession to the throne of Babylon; but Dr. Hales† assigns it (more satisfactorily) to the second year of Nebuchadnezzar's *general dominion* after the conquest of the several nations already enumerated, when he was "*king of kings; for the* GOD *of heaven had given him a kingdom, power, and strength, and glory.*" Dan. ii. 37. *(See Prophecy, 7th Period,* R.) The same chain of argument places the erection of the golden image in the plains of Dura in the same year (9) Dan. iii.; his second dream, (that of the great Tree) in the year following, and its awful accomplishment a twelvemonth afterwards. Dan. iv.

Upon the death of Nebuchadnezzar, his son Evil-
(1) Merodach released Jehoiachin from prison, (1) (where
561 he had been confined 37 years) and treated him with great kindness and distinction. 2 Kings, xxv. 27-30; Jer. lii. 31-34. The events to be remarked during the remainder of the captivity, relate more to the history of the Babylonians than of the Jews, and must be sought for accordingly. It was in the first year of the reign
(2) of Belshazzar (1) that Daniel had revealed to him
555 the vision of the four beasts, (Dan. vii.) forming an epitome of the prophetical history of the world to the end of time, *(see Prophecy, 7th Period,* S.) and that of the ram and the he-goat, relating more especially to the empires of Persia and Greece, two years afterwards.
(2) (1) Dan. viii. *(See Prophecy, 7th Period,* T.)
553 In the last year of Belshazzar, that impious monarch

* Con. vol. i. p. 145. † Anal. vol. ii. p. 496.

made a great feast; at which, having prophaned the sacred vessels of the Temple brought from Jerusalem by his grandfather Nebuchadnezzar, he saw on the wall the hand writing, which, according to the interpretation of Daniel, denounced his death, and the destruction of his empire by the Medes and Persians, which was accomplished B. C.
the same night by Cyrus, (4) who took Babylon; and (4)
Belshazzar being slain, "*Darius, the Mede*, [uncle 538
of Cyrus] *took the kingdom, being about three score and two years.*" Dan. v.

In the first year of the reign of Darius, Daniel had revealed to him the prophecy of the 70 weeks. (4) Dan. ix. (*See Prophecy, 7th Period, U.*) The distinguishing favour shewn by Darius the Mede to the prophet Daniel, exciting the envy of the nobles, they worked upon the pride and vanity of that monarch to form the decree, (ch. vi.) which was intended to compass the destruction of their rival, and for the violation of which Daniel was thrown into the den of lions, where he was miraculously preserved, to the confusion of his enemies, and to the glory of the
God of heaven and earth, who thus made his power (3)
and goodness to be known to the heathens. (5) 587

Darius the Mede dying the same year, was succeeded by his nephew Cyrus, (5) who had been pointed out by name above two hundred years before by the prophet (Isaiah xlv.), as the instrument of God's vengeance upon Babylon, and the restorer of Jerusalem.

TABLE VIII.

One of the first acts of the reign of Cyrus was an edict for the return of the Jews, and the rebuilding of the
Temple. (6) 2 Chron. xxxvi. 22-23. Ezra, i. 1-4. (6)
Accordingly they set out under the conduct of 536
Zerubbabel and the prince or chief of the tribe of Judah, and grand-son of Jehoiachin, the last king) who was appointed *tirshatha*, or governor of Judea, by Cyrus,

B. C. by the name of Shezbazzar, and of Jeshua the
(°) high-priest, who presided over the ecclesiastical
535 affairs. (°) The number that returned amounted to 50,000, who arriving in Judea the first month of the year, dispersed according to their tribes, and occupied themselves in rebuilding their habitations and manuring their lands, which had remained uncultivated for upwards of 50 years. In the seventh month they all assembled at Jerusalem, where Jeshua and the priests rebuilt the altar, and renewed the morning and evening sacrifices. Ezra, iii. 1-6. In the second month of the following year
(') they laid the foundation of the second Temple. (')
534 Ezra, iii. 8-13. The Samaritans offered their assistance in the work, which being declined by Jeshua upon the score of their not being "*of the seed of Israel*," they, in revenge for the supposed affront, by their insidious misrepresentations to the Persian court, and by bribes to the officers of state there, obtained a counter decree, by which the progress of the building was much impeded during the remainder of the reign of Cyrus, and of the reigns of Cambyses *(or Ahasuerus)*, of the usurper Smerdis *(or Artaxerxes)*, and to the second year of Darius Hystaspes. Ezra, iv.

In the third year of Cyrus (') Daniel had his vision of *the things noted in the Scripture of Truth*. Dan. xxi. *(See Prophecy, 7th Period, V.)*

The rebuilding of the Temple, which had been interrupted for about fourteen years, was renewed at the exhortations of the prophets Haggai and Zechariah, who began their ministries in the second year of the reign
(°) of Darius Hystaspes, (²) and with the work was re-
520 newed the persecutions of the Samaritans; but Tatnai, Persian prefect of the provinces of Syria and Judea, being a man of a just and temperate character, would not second their interference without enquiring into the grounds of it; and Zerubbabel and Jeshua having

established the lawfulness of their proceedings, by a reference to the decree given by Cyrus, obtained from Darius not only a confirmation of it, but also a grant of money for the expenses of the building, to be furnished out of the taxes of the province, which falling heavy upon the Samaritans, contributed to occasion that bitter enmity which was ever after kept up between them and the Jews. Ezra, v. vi. 1-12.

Under these favourable auspices the building proceeded rapidly, and was finished and dedicated in the 6th year of Darius. (') Ezra, vi.; 13-22. At this dedication the 146th, 147th, and 148th Psalms were sung.* The people had "*wept*" at the founding of this second temple, from comparing the present low and humbled state of the Jewish nation, with the powerful and prosperous auspices under which Solomon had constructed the first; Ezra, iii. 12, and now, at its dedication, must have lamented the loss of many tokens of Divine favour that distinguished the latter, as the *ark of the covenant* and the *mercy seat* which was upon it, the *Shechinah*, the *Urim and Thummim*, the *holy fire* and *holy anointing oil*, &c. &c. Yet God graciously promised, by the mouth of his prophet Haggai, ii. 9, that "*the glory of this latter house should be greater than of the former*," which was accomplished when CHRIST, *the messenger of the covenant*, whom *the faithful*, in all ages, had *sought* and *delighted in*, (see Mal. iii.) by his presence conferred upon the *second temple*, a *glory*, of which all that belonged to the *first* was but a type. B. C. (') 515

The following year the Samaritans again molested the

* In the Septuagint versions they are styled *the Psalms of Haggai and Zechariah*, as if they had been composed by them for this occasion; and this no doubt was from some ancient tradition: but, in the original Hebrew, these Psalms have no such title prefixed to them, neither have they any other to contradict it. *Prideaux Connect.* p. 239.

Jews, by refusing to pay the tribute that had been granted for the expenses of the temple; which induced the Jews to send a deputation to Darius, headed by Zerubbabel their governor, praying redress of this grievance;

B. C. and in consequence of their complaint, Darius issued
(*) an order to his officers in Samaria, commanding them
514 strictly to inforce the payment of the tribute. (*)*

Darius died after a reign of 36 years, during which he had invariably favoured the Jews; his son and successor, Xerxes, followed his example, and confirmed all their privileges. In the third year of his reign died

(†) Jeshua, and was succeeded in the high priesthood
483 by his son Jehoiakim. (†)

Xerxes was succeeded by his son Artaxerxes Longimanus (the *Ahasuerus* of the Book of Esther), who in the third year of his reign, in celebration of his conquest over his domestic foes and competitors for the crown, made the feast, at which Vashti the queen refusing to appear,

(§) so incensed him, that he divorced her, (§) and after-
468 wards married Esther the Jewess," (Esther. i. ii.) whose influence with the king proved a source of great comfort and happiness to the Jews; for it is supposed by many authors, to have been at her solicitation, that Ezra the scribe came to be appointed governor of Judea, with a full commission to re-establish both the civil and ecclesiastical affairs of the Jews according to their own laws; by the same decree, the rest of the Jews were permitted to return; it also granted the restoration of all the vessels of the temple, and the treasures which had been carried off by Nebuchadnezzar, with a farther grant of all that should be necessary to the expenses of the undertaking, out

(‖) of the royal treasury. (‖) Ez. vii. 1-26. From
458 this year begin the 70 weeks (of years) of the pro-

* These occurrences are transferred to the reign of Artaxerxes Longimanus, by some authors. See Hales's Anal. vol. ii. p. 524, note.

phecy of Daniel, ch. ix. *(See Prophecy, 7th Period, U.)*

About this time happened, at Babylon, the conspiracy of Bigthan and Teresh, against Ahasuerus, which was discovered by means of Mordecai. (s) Esther ii. 21-23. B. C. (s) 457

Ezra being arrived at Jerusalem, in four months from the time he sat out, delivered up to the temple the treasures with which he had been entrusted, and entered upon his office of governor. He separated the Jews from their strange wives, and in all respects, faithfully and vigorously fulfilled his commission. Ezra viii, ix.

In the 5th year of Ezra's administration died Jehoiakim, and was succeeded in the high priesthood by his son, Eliashib. (s)* The same year, Haman formed at Babylon the plan for the destruction of the Jews, which by the exertions of Mordecai, the influence of Esther with the king, and the humble reliance of the whole nation of the Jews upon Divine assistance and protection, terminated in the ruin of himself and family, in commemoration of which the feast of *Purim* was instituted. Esther iii-x. (s) 453

During the whole administration of Ezra, he zealously applied himself to the restoration of the Jewish laws. He also collected and arranged the scriptures, restoring or supplying what had been lost, destroyed, or omitted, and changing the names of places become obsolete, in order to render the Scriptures as plain and intelligible as possible to the people.†

In the fourteenth year of Ezra's government, Nehemiah arrived in Judea, (t) with a new commission, which superseded that of Ezra in civil affairs, but did not abate his zeal to promote the glory of God, and the welfare of his people. The commission of (t) 445

* This date is adopted from Prideaux. Blair gives B. C. 444.

† See Prideaux, Con. vol. ii. p. 394-432.

Nehemiah authorised him to rebuild the walls of Jerusalem, and to place the city in that state of defence, in which it had been previous to its destruction by the Babylonians; with grants of timber and other materials necessary for the work. This great undertaking was accomplished, notwithstanding the opposition of the Samaritans, Moabites, Ammonites, &c. in 52 days, when Nehemiah having redressed some grievances of the people, arising from usury, (Neh. v. 1-13; compare Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19.) committed the care of the city to Hanani and Hananiah, and returned into Persia, and the following year came back again with a new commission, em-

B. C. powering him to execute a thorough reform in all

(2) the affairs both of church and state. (2) Nehem. i-

444 viii. With this view, having assembled the people at Jerusalem, Ezra read and expounded to them the law of Moses, by which, making them sensible of their many transgressions, he induced them to make a solemn confession of their sins before God, and finally, to enter into a covenant, obliging themselves, 1st, not to intermarry with the Gentiles; 2d, to observe the Sabbaths and sabbatical years, (the violation of which, in former times, had subjected them to so much chastisement, 2 Chron. xxxvi. 21.); 3d, to furnish their annual contribution for the service of the temple; 4th, to pay the tythes, &c. to the priests and Levites. From this time also, synagogues were erected in every city for purposes of public worship, which, till that time had been confined to Jerusalem: which restriction, (remarks Dean Prideaux) had been one grand cause of idolatry before the captivity, as its removal was that of the freedom from it afterwards. For an interesting account of the synagogue service, see Prideaux's Connection, vol. i. p. 443 to 465.

(1) The prophet Malachi began his ministry about this

436 time. (1)

After an administration of twelve years, Nehemiah

returned to Persia; (4) and the wise and pious regu- B. C.
lations he had instituted gradually falling into disuse, (4)
at his return to Jerusalem, after an absence of eight 432
years, (5) (Prideaux allows only five, too short a (5)
time for the infringements mentioned) most of them 424
had been violated; for even Eliashib, the high priest, had formed an alliance with Tobiah the Ammonite, (a great opposer of Ezra and Nehemiah) and had given him a lodging in the temple; the temple service was neglected, and its revenues withheld; the Sabbaths profaned, and unlawful marriages common amongst the people. All these abuses Nehemiah vigorously opposed; he forced all who had taken strange wives either to divorce them, or quit the country.

About this time died Eliashib, the high priest, (6)
and was succeeded by his son Jehoiadah. (6) 413

The last act of reformation by Nehemiah, was the expulsion of Manasses, a grandson of Eliashib, who had married a daughter of Sanballat the Horonite, (Nehem. xiii.) and not chusing to give her up, fled to Samaria, and placed himself under the protection of his father-in-law, (7) who soon after built a temple on Mount (7)
Gerizim, of which he made Manasses high priest; 409
and from this time Samaria became the common asylum of all the refractory Jews, who by a breach of the Mosaic law had rendered themselves obnoxious to its penalties. Those who follow Josephus, suppose two distinct persons of the name of Sanballat, and attribute the building of the temple on Mount Gerizim to the latter of the two, in the time of Alexander the Great of Macedon, making out also Manasses to be the brother of the high priest Jaddua.

With this last act of Nehemiah's reform, terminates the first period of the 70 weeks of years of the prophecy of Daniel, ix. 24., viz. the 7 weeks (or 49 years) in which *the streets and wall of Jerusalem* had been "*built again*,

even in troublous times." Prideaux observes that the words "*to restore and rebuild Jerusalem*" are not to be understood *literally*, but *figuratively*, for the restoring of the state of the Jews, as well the political as the ecclesiastical, and the re-settling of both, according to the law of Moses." *(See Prophecy, 7th Period, U.)*

After Nehemiah, who is supposed to have died soon after the last mentioned act of reform in the Jewish state, the affairs of Judea were under the superintendance of the high priest, subject to the prefects of Syria, to which province it was annexed.

B. C. To Jehoiada succeeded Johanan (or *Jonathan*)
(s) in the high priesthood, (t) whose brother, Jeshua,
378 having insinuated himself into the favour of Bagoses, the Persian governor of Syria, by his means obtained a grant of the priesthood, and attempting to force his way into the temple, was there sacrilegeously
(u) murdered by Jonathan. (v) This atrocious act ex-
366 cited the indignation of Bagoses, who in punishment of it, imposed a heavy tax upon the lambs offered for burnt sacrifices, which continued for seven years.

The Jews having assisted the Phœnicians and Sidonians in their revolt from Artaxerxes Ochus, king of Persia, that monarch, after the subjection of the rebels, marched into Judea, besieged and took Jericho, carried off many of the Jews captive, some of whom he took with him
(x) into Egypt, and settled the rest in Hyrcania: (y)
350 Jonathan was succeeded in the high priesthood
(z) by his son Jaddua. (a) It was in his pontificate,
341 that Alexander the Great, king of Macedon, during his siege of Tyre, sent to require of the Jews a supply of provisions and other requisites for the support of his army, which was refused, upon the score of the allegiance under which Judea lay to Persia, and which would not admit of their succouring a power hostile to that country. This so enraged Alexander, that immediately

after the conquest of Tyre he marched to Jerusalem, (1) determined to avenge the affront that had been put upon him. In this exigence, having been directed by God in a vision, Jaddua, dressed in his pontifical robes, and attended by the priests in their sacred habits, and the people in white garments, went out to meet the conqueror. Alexander no sooner saw the procession, than he prostrated himself before the high priest, which act of reverence exciting the astonishment of his attendants, he explained it to them by saying, that he paid it to the God of Jaddua, who had appeared to him in Macedonia in a vision, and encouraged him to undertake the war in which he was now engaged, promising him success.* After this, he embraced the high-priest, entered Jerusalem with him, and offered sacrifices to God in the temple, where Jaddua shewed him the prophecies of Daniel, which foretold the subversion of the Persian empire by a king of Greece, (Dan. viii. xi. *Prophecy, 7th Period*, T, V.) and confirmed all his hopes upon this subject. All this putting him in good humour with the Jews, he bade them make what request to him they chose; upon which, they petitioned for the freedom of their country, laws, and religion, and exemption from tribute every seventh year, because in those years they reaped no produce from their lands; all which he granted them. The Samaritans hearing of these condescensions of Alexander, hoped to derive similar advantages from him, particularly as they had complied with his requisition at the time the Jews had resisted it; they therefore went out in procession to meet and invite

(1) B. C. 332

* The same *spiritual* high-priest who revealed to *Daniel* the vision of the *he-goat*, and the overthrow of the *Persian* empire by *Alexander* the Great, might also have thus induced and encouraged the *Macedonian* himself to undertake the expedition. And surely, as an instrument of Divine chastisement, he was as worthy of being favoured with Divine communications as *Nebuchadnezzar*, or *Belshazzar*. *Dr. Hales.*

him to visit also *their* city and temple, from which Alexander *then* excused himself, upon the score of want of time, but promised them a visit upon his return; before which, however, they had incurred his anger, by the murder of Andronicus, a favourite of his, whom he had left as governor over Syria and Palestine: in consequence of which outrage, Alexander put all to death who had been concerned in the transaction, and expelled the rest from the city, which he filled with Macedonians, and bestowed the other territories belonging to Samaria upon the Jews. *Josephus Ant. B.* xi. 8.

TABLE IX.

Upon the death of Alexander the Great, Judea, as part of the province of Syria, continued under the government of Laomedon, who had succeeded Andronicus.

B. C. (4) 321 Onias I. succeeded Jaddûa in the pontificate (4) for 21 years. The following year, Ptolemy, governor (afterwards king) of Egypt, forcibly seized upon Syria; but Judea (respecting the oath taken to Laomedon) refused to submit, and was only conquered by being attacked on the Sabbath, when the Jews (5) 320 held it a breach of the law even to defend themselves. (5) Six years afterwards it was conquered by (6) 314 Antigonus, (6) but was restored to Egypt in the general division of Alexander's dominions after the (7) battle of Ipsus. (7)

301 (8) 300 Simon, (*surnamed the Just*) succeeded Onias, (8) and during his pontificate of nine years (according to Prideaux and Hales, though Blair and some others allow 19) promoted the glory of God and the good of his country; (see his eulogy, Ecclus. 1. 1-24.) He completed the canon of the Scriptures of the Old Testament, adding to Ezra's compilation the two Books of Chronicles, Ezra, Nehemiah, Esther, and Malachi. He was the last of the high-priests who was president of the Sanhedrim, in which office he was succeeded by

Antigonus of Socho, a learned and pious man, who, adding to the pure and simple rules of scripture the refinements of his own philosophy, the Scriptures from this time ceased to be the *sole* rule of faith, and *traditional* doctrines were received, which being at length misunderstood and perverted in the time of Sadoc (a disciple and successor of Antigonus of Socho), gave rise to the sect of the Sadducees. (See p. 66, note, of this work.)

Simon the Just was succeeded by his brother Eleazer, (9) (his son Onias, who succeeded some time afterwards, being then an infant). It was this Eleazer who is supposed to have furnished Ptolemy Philadelphus, king of Egypt, with the copy of the Scriptures, which he caused to be translated into Greek, and which is called the Septuagint version, from the number of persons (seventy two) who were employed in the work.* Prideaux and Hales (after Usher) date this transaction B. C. 277, Blair places it earlier, viz. B. C. 284. Eleazer was succeeded by Manasseh, (son of Jaddua, and uncle of Simon the Just) (1) for 26 years, and he by Onias II. (son of Simon the Just) for 33 years. (2) Judea in the mean time continued dependant upon Egypt, and in the reign of Ptolemy Evergetes, Onias, the high-priest, having for some time withheld the annual tribute, the king of Egypt sent Athenion, one of his officers, to demand restitution of the arrears, threatening at the same time to send an army to enforce compliance in case of a refusal. From this dilemma, Onias was delivered by the prudence of his nephew Joseph, who sat out for Alexandria with the tribute money, and there so ingratiated himself into Ptolemy's favour, as to induce him to appoint him receiver-general of the taxes in the provinces of Syria and Palestine. (3)

B. C.
(9) 292
(1) 276
(2) 250
(3) 226

* See an account of it, Prideaux, Con. vol. ii. p 47.

The local situation of Judea between the countries of Egypt and Syria, exposed it to all the vicissitudes of the wars that were perpetually carrying on between those
B. C. powers. In the last year of the pontificate of Onias
(4) II., it was seized upon by Antiochus the Great. (4)
218 (The following year Onias II. was succeeded in the
(5) pontificate by his son Simon II.) (5) but recovered
217 the next year by Ptolemy Philopater, who defeated Antiochus in the battle of Raphia. (1) Upon this occasion Ptolemy visited Jerusalem, and after inspecting the exterior of the temple, would have gratified his curiosity by a view of the interior, where it being unlawful for any Gentile to come, his entrance was opposed by all the priests, headed by Simon II. Ptolemy, elated with his recent success, was ill-disposed to submit to any restrictions, and therefore forced his way into the inner court, where, being immediately seized with a supernatural terror, he fell speechless on the ground, and was carried out half dead. On his recovery, he departed from Jerusalem highly incensed against the Jews, and threatening them with his vengeance, which he attempted to execute upon his return,
by a violent persecution of all those at Alexandria
(6) who refused to conform to the worship of Bacchus;
216 (6) and besides this, causing all the Jews in his dominions to be brought to Alexandria, he had them shut up in the Hippodrome (a place of public entertainment) there to be trampled to death by elephants, which were intoxicated in order to render them more fierce. But God interposed in behalf of his people, and turned the fury of the elephants against the spectators, who with the king, were assembled to witness the destruction of the Jews. Impressed by this Divine interposition, Ptolemy reversed every decree he had made against the Jews, and loaded them with favours.

After the death of Ptolemy Philopater, Antiochus the Great, king of Syria, taking advantage of the minority of

Ptolemy Epiphanes, again seized upon Judea, (7) which usurpation being resisted, brought on a war, (7) in which Judea was alternately lost and won by the Syrians and Egyptians (8) (the latter assisted by the Romans), but finally remained to Antiochus after the decisive battle of Panias, near the fords of Jordan. (9) But two years afterwards, Antiochus being about to engage in a war with the Romans, judged it expedient to conclude a peace with Egypt, giving his daughter in marriage to Ptolemy, with the promise of Judea as her dowry, though this promise was never fully ratified. B. C. 203 (7) 199 (9) 198

Upon the death of Simon II., Onias III., succeeded to the pontificate. (1). (1) 195

Upon occasion of the birth of a son to Ptolemy Epiphanes, Joseph, who had been discarded by Antiochus, but was now replaced in the collectorship, sent Hyrcanus (his youngest son) to carry presents and congratulations to the young king. Hyrcanus availed himself of the opportunity this commission afforded him, of supplanting his father and obtaining his appointment. (2) Upon his return he was waylaid by two of his brothers, who determined to punish his undutiful and unnatural conduct; they were, however, killed by Hyrcanus, who upon his arrival at Jerusalem, finding himself held in general abhorrence, was obliged to remove to the other side of Jordan, where he entered upon his office of collector of the public taxes. Upon the death of his father, he attempted to seize the paternal inheritance, but the high-priest and the people supporting his brother's right, he was again obliged to fly. (2) 187

In the mean time his eldest brother Simon, who was governor of the temple, having quarrelled with Onias, was expelled by him, and took refuge with Apollonius, governor of Coele-Syria, and in order to ingratiate himself with him

informed him of a treasure concealed in the Temple;* which being communicated to Seleucus Philopater, then king of Syria, he sent Heliodorus, his treasurer, to seize it, who was prevented executing his commission by a Divine appa-
B. C. rition, which deprived him of his senses, to which he
(3) was only restored by the prayers of Onias, (3) and re-
176 turned to Antioch, when he would have dissuaded Seleucus from any further attempts upon the treasure.

Macc. iii. But Simon continuing his inveteracy towards Onias, endeavoured to make it appear that *he* had "*terrified Heliodorus, and been the worker of these evils*," &c. Thus a ferment was kept up from which much disorder proceeded. 2 Macc. iv. 1-6.

In the mean time, Antiochus Epiphanes (who had succeeded Seleucus) being greatly pressed for money to pay the Syrian tribute to the Romans, attempted to levy it by every kind of injustice and extortion; and therefore having deposed Onias, he offered the high-priesthood to sale, which was bought by Jesus, (who had taken the name of Jason) a younger brother of Onias III. and a wicked idolater, for 440 talents of silver, (2 Macc. iv. 7, 8,) and 150 talents more for permission to introduce the Grecian
(4) idolatries into Judea. 1 Macc. i. 11-15; 2 Macc.
175 iv. 9-22. (4)

Three years afterwards, Menelaus, the brother of Jason,† being sent by him with the tribute to Antioch, took the opportunity of offering a higher price for the priesthood, which was accordingly made over to him, and Jason
(3) was expelled, and obliged to fly into the country of
172 the Ammonites, (3) where he remained during the

* The treasure here alluded to had been deposited in the temple by Hyrcanus, who, having reconciled himself to Onias, this caused the disagreement between the latter, and Simon the brother of Hyrcanus. See Prideaux, Con. vol. ii. p. 184.

† He is called, 1 Macc. iv. 23, the brother of *Simon*, but this is a mistake, for it ought to have been *Onias*.

iniquitous ministry of Menelaus, (2 Macc. iv. 23-26.) who, in order to raise the money for the payment of the contract, by means of Lysimachus, another brother, pillaged the temple of some of the gold vessels, and then, to prevent the interference of the good Onias, caused him to be treacherously murdered by Andronicus, governor of Antioch; which atrocious act exciting general indignation, both Lysimachus and Andronicus were put to death; Menelaus, however, for the time escaped. 2 Macc. iv. 27-50.

Jason, in the mean time, upon a false report of the death of Antiochus, thought it a favourable opportunity to recover his authority in Jerusalem, against which he marched, forced Menelaus to retire into the castle, and put all those to death who opposed him.

Antiochus hearing that the people of Jerusalem had made great rejoicings at the report of his death, took that place by storm, plundered it, profaned the temple by sacrificing a sow upon the altar, and sprinkling the floor with broth made from part of the flesh. He also appointed Philip (a man of a cruel disposition) governor of Judea, and Andronicus, who was of a similar character, B. C.
governor of Samaria, and restored Menelaus to the (c)
priesthood. (c) 1 Macc. i. 20-64. 2 Macc. v. 1-23. 170
Jason was again obliged to fly into the country of the Ammonites, and finally, after taking refuge in various countries, equally detested in all for his crimes, he died in exile.

Not contented with the severities already inflicted upon the Jews, Antiochus, two years afterwards, sent Apollonius with an army to destroy Jerusalem, put all the men to death, and make slaves of the women. This commission was artfully executed by Apollonius, who concealed his design till the Sabbath, when he knew the Jews would make no resistance, and when falling upon them, he put all to the sword who came in his way. Those who escaped, fled for safety to the caves in the wilderness, leaving

B. C. Jerusalem in the hands of the cruel and impious
(7) victors. (7) And here began the dreadful persecu-
168 tion of the Jewish religion, in which such unparalleled atrocities were committed. All who refused to conform to the worship of Bacchus were treated with the utmost rigour and cruelty. 2 Macc. vi. 1-17. At this time God raised up to his suffering people a champion in the pious Mattathias,* who with his five sons, Johanan, Simon, Judas, Eleazar, and Jonathan, had retired to Modin, that he might be out of the way of the enormities that were prosecuting in Jerusalem. To this place Antiochus sent Apellus, who had the superintendence of the introduction of the heathen worship, to raise an altar, and force all the inhabitants to sacrifice at it. Apellus endeavoured, in the first instance, to persuade Mattathias, from motives of interest, to embrace the prescribed apostasy; but the holy man not only openly declared his resolution to continue faithful to the religion of his fathers, and exhorted all the inhabitants of Modin to do the same, but also struck dead the priest who attempted to officiate at the idolatrous altar, and slew Apellus and his attendants; after which, having broken down the idols and altars of the heathens, he retired with his sons, and those who had joined his party, to the mountains, where they hid themselves in caves, and refused to come out, though promised entire forgiveness for their past resistance by Philip, (governor of Judea) upon condition of their complying with the commands of Antiochus. Upon one occasion, 1000 of them were massacred, on a Sabbath, that being the day that was judged the safest to attack them. 1 Macc. ii. 1-39. 2 Macc. v. 22-27.

(7) At this time (8) the venerable Eleazar, and the
167 seven Maccabean brothers and their mother, suffered martyrdom. 2 Macc. vi. vii.

* He was the son of John, the son of Simon, (1 Macc. ii.) who was the son of Asmoneus, whence his descendants were called Asmoneans.

In the mean time Mattathias, finding his party strengthened by many who had joined it, ventured out of his hiding place, and vigorously exerted himself in destroying the heathen idols and altars in the different cities of Judah, and destroying the true worship. At his death he appointed his son Simon to be the counsellor of his brethren, and Judas to be their captain, (1 Macc. ii. 49-70); the latter taking upon himself the command, was eminently successful in his operations against the generals of Antiochus. 2 Macc. viii. From the initial letters of the motto on the standard Judas set up "*Mi Camo-ka Baelim Jehovah*," (i. e. *who is like unto thee among the Gods, O Jehovah*) was formed the word Maccabi, whence he and all his followers were called Maccabees, and he himself Maccabeus.* He prosecuted the work of reformation begun by his father, and provided for the defence of the faithful amongst the people by fortifying the towns. His first engagement was with Apollonius, governor of Samaria, whom he defeated and killed. (9) Seron, deputy governor of Cœle-Syria soon after attacking him, shared the same fate; (9) and the same year Nicanor and Gorgias, with an army of 40,000 foot, and 7000 horse, upon whose exertions Nicanor had so fully relied, that he had actually bargained with some merchants for the sale of the Maccabean Jews whom he supposed would fall into his hands; the money which these merchants had brought for their traffic, added to the rich plunder which the small army of Judas reaped from the total defeat of the Syrians on this occasion. (9) 1 Macc. iii. 1-26. 2 Macc. viii, x, xi. B. C. (9) 166

Timotheus and Bacchides marching to the assistance of Nicanor and Gorgias, were next defeated (9) (9) by Judas, as was also Lysias, governor of the provinces beyond the Euphrates, and who attacked: (9) 165

* Thus Prideaux; others derive it from *Makke-Baiah*, i. e. "*Conqueror in the Lord.*" Gray's Key, p. 632.

him the following year with an army of 60,000 foot, and 5000 horse. 1 Macc. iii. 26-60; iv. 1-35.

This last defeat having so damped the enemy as to leave Judas a little respite from war, he employed it in recovering the sanctuary, which he purified from all the heathen pollutions, re-established the daily worship, and re-dedicated the temple to the God of Israel, in commemoration of which, the feast of the dedication was ever afterwards observed. 1 Macc. iv. 36-60. 2 Macc. x. 1-8. He next fortified Bethsura against the Edomites. 1 Macc. iv. 61.

The following year died Antiochus, struck with the just judgment of God while he was hastening to execute the total destruction of the Jews, upon which he had resolved. 1 Macc. vi. 1-16. 2 Macc. ix. In the life and character of this impious monarch, we shall trace the accomplishment of the predictions of the prophet Daniel respecting the sufferings of God's people from heathen persecutions. Dan. xi. 21-31. *(See also Prophecy, 7th Period, V. Section 5th, of this work.)*

Judas continued his conquests, and the same year defeated the Edomites and Ammonites, who had joined in the general confederacy against Judea; the forces of Timo-
B. C. theus were also routed a second time, and himself
(2) killed; (2) and the Jewish army being divided into
164 three parts, Judas and his brother Jonathan, with 8000 men, marched to the relief of the Gileadites (who had been attacked by the confederates). Simon marched 3000 more into Galilee, and the rest of the troops were left at Jerusalem under Joseph and Azarias, (two of the chief leaders of the Jewish army) for the defence of that place. The two former of these divisions were eminently successful in their respective operations, but Joseph and Azarias having, with a view to the promotion of their own reputation, made an expedition against Jamnia, were there routed by the forces of Gorgias. 1 Macc. v.

A second defeat of Lysias, and afterwards of Timotheus (son of him who had been killed in the last campaign) confirming the strength and confidence of Judas, enabled him to conclude a peace with the enemy, by the articles of which, the Jews were restored to their civil and religious liberties, and Menelaus, the high-priest, sent back to officiate in the pontificate. 2 Macc. x. xi.

The ambitious views of this impious wretch, who aspired to the government of Judea, soon excited new disorders; the treaty was broken by the people of Joppa and Jamnia, the inhabitants of Jerusalem were obstructed in their religious duties in the Temple, and Judas having successfully opposed these outrages, Lysias brought an immense army against Bethsura. Judas marched to meet him, and a battle ensued, in which Eleazar the Maccabee was killed by the fall of an elephant, which he, thinking it to be the king's, had stabbed. (1 Macc. vi. 42-46.) Judas was obliged to retreat, and Bethsura was taken by the Syrians, who thence proceeded to attack Jerusalem, which they besieged, and would have taken, but for a civil war which recalled Lysias back to Antioch, and induced him to conclude a second peace with Judas upon the former terms. 1 Macc. vi. 18-63. He, however, in violation of it, treacherously demolished the walls of the fortress, in order to weaken the powers of resistance of the Jews upon any future occasion.

Menelaus, whose treacheries had been a principal cause of all the disasters which had fallen upon the Jews during the interval between the two treaties, was put to death, (2 Macc. xiii. 1-8.) and Judas made governor of Judea; from which event is dated the beginning of the Asmonean dynasty, which lasted 126 years. Alcimus, a man as wicked as his immediate predecessor, was sent to replace Menelaus in the pontificate. (3) B. C (3) 163.

The peace which had been concluded with Lysias was disturbed the following year through the machinations of

Alcimus, who having formerly apostatised to the heathen worship, was objected to by the Jews for their high-priest; and he applying to Demetrius (who had just succeeded Antiochus Eupator upon the Syrian throne) for protection, induced that monarch to send Bacchides with an army to confirm him in the pontificate. Nicanor was sent the next year with reinforcements, and with positive orders to destroy Judas, who however defeated both the generals, and Nicanor was killed in the engagement. 1 Macc. vii. 2 Macc. xiv. xv.

Judas finding how impossible it was to rely upon any treaty made with the Syrians, had recourse to the Romans, who were at that time celebrated for the wisdom and justice of their political government, and their extensive power and dominion, all which promised to make them an efficient protection from those nations that were in subjection to them. Judas therefore dispatched an embassy to Rome, praying the alliance and protection of that power, which being graciously received, the senate dispatched a letter to Demetrius, commanding him, upon pain of their resentment, to desist from all hostilities against the Jews; but before this order reached him, he had dispatched Bacchides and Alcimus with an army to revenge the death of Nicanor, and Judas was slain in the engagement that ensued. (†) 1 Macc. viii., ix. 1-22.

B. C. 161

Elated with this success, Bacchides ravaged the country, and committed great barbarities upon all who fell into his hands; and Jonathan, who was appointed to succeed his brother, unable to cope with such an adversary, was obliged to retire for a time to the fens of Jordan, accompanied by his brother Simon and their small army, (1 Macc. ix. 22-33), while John was deputed to escort their baggage to a place of security. On his way, however, he was attacked and slain by a party of Jambrians, who seized the baggage. This act of violence was soon after revenged by Jonathan, who destroyed a party of the offenders as they

Bacchides soon after attacked the Jews in their encampment on the Sabbath, but was repulsed with the loss of 1000 men. 1 Macc. ix. 43-49; and Alcimus dying soon after (palsy struck, while in the act of ordering the walls of the sanctuary to be pulled down, ver. 54-56.) Bacchides returned into Syria, where by that time the senatorial letter had arrived, and no farther molestation was offered the Jews for the space of two years, ver. 57. At the end of that time, the adherents of the late high-priest Alcimus, envious of the power and prosperity of Jonathan, prevailed upon Bacchides to return, promising him their support; but the conspiracy being discovered, Jonathan and Simon put about 50 of the faction to death, and then retired with their party to Bethbasi in the wilderness, which place they fortified, and from thence defended themselves against Bacchides, and harassed him by frequent defeats, till he was reduced to submit to a peace in favour of the Jews, and to withdraw his forces. 1 Macc. ix. 57-73.

The ensuing five years were employed by Jonathan in a revision and reformation of the civil and religious affairs of Judea, and it was during this interval that the kingdom of Syria became convulsed by the struggles of Alexander Balus and Demetrius for the throne. *(See the collateral history of Syria.)* Both endeavoured to secure the support of Jonathan as an ally, by vieing with each other in offering him marks of distinction. Taught by experience not to confide in Demetrius, Jonathan espoused the interests of Alexander, and by *his* authority assumed the office of high priest after it had been vacant seven years (1) from the death of Alcimus. (2) 1 Macc. x. 1-21. B. C. 153

In consequence of his alliance with Alexander, Jonathan was obliged to assist him in his wars against Demetrius, and in his cause obtained a signal victory over Apollonius in Phœnicia. 1 Macc. x. 22-89. *(In illustration of this period of history, see the prophecy of the things noted in the*

Scripture of Truth, 7th Period, V, section 3d, of this work.)

TABLE X.

No farther molestation was offered to the Jews during the war of the competitors for the Syrian throne, and Jonathan availed himself of this interval of leisure, to rid himself of the source of annoyance which the fortress of Jerusalem (still in the hands of the Syrians) had ever
B.C. proved to the Jews. With this view he besieged
(*) it, (*) which being complained of to Demetrius II.,
145 *(surnamed Nicator)* who upon the death of Alexander Balus had been restored to the throne of his father Demetrius I., Jonathan was cited to answer the charge in person at Ptolemais, where he contrived to bring over the king to his side, and prevailed upon him soon afterwards to withdraw the Syrian forces from Judea, upon condition of Jonathan's assisting him with troops to suppress the civil war he was then engaged in. Thus were the Jews again involved in the Syrian wars, whence they returned victorious and laden with spoils. 1 Macc. xi. 1-51.

But Demetrius having violated his engagements, (1 Macc. ix. 52, 53.) Jonathan espoused the cause of Antiochus VI. (son of Alexander Balus) then set up in opposition to Demetrius by Tryphon, (ver. 39, 40, 54, 56,) and defeated the army of Demetrius in Galilee, while Simon besieged and recovered Bethsura, (ver. 57-74.)

Jonathan now took the precaution of renewing the league with the Romans, and made one with the Lacedemonians; 1 Macc. xii. 1-23; which alliances, added to the success of his arms in all quarters, rendered him a formidable opponent; and Tryphon, who meditated the usurpation of the Syrian throne, wishing to remove so powerful an opposer of his iniquitous views, as he was assured he should find in the just and honourable leader of the Jews,

inveigled him into his power: and notwithstanding the exertions of Simon to ransom and save his brother, B. C.
put him and his two sons to death. (7) 1 Macc. xii. (7)
39-53; xiii. 1-23. 144

Simon having honourably interred his brother, (1 Macc. xiii. 25-30) determined to revenge him, and being unanimously chosen by the people for their leader, (7) and confirmed in that office by the Romans, and other allies, he provided for the defence of Judea, by repairing the fortresses, and then sent to propose terms of accommodation to Demetrius, who gladly acceded to them; and upon condition of Simon's uniting with him against the
usurper Tryphon, agreed to renounce all future (8)
claim to tribute from the Jews. (8) 1 Macc. xiii. 143
31-42.

Thus was Simon made independant prince and high-priest of Judea, with a grant from the people of the succession to his descendants for ever: "*until there should arise a faithful prophet,*" alluding to the MESSIAH, then the hope and expectation of Israel.

The following year, Simon besieged, and took Gaza, and upon the humble supplication of the inhabitants, spared their lives, though for their idolatries, he expelled them from the city. The citadel of Jerusalem was also compelled to surrender to him by famine, in consequence (9)
of his blockading it. (9) 1 Macc. xiii. 43-51. 142

Thus the arms of Simon continued to prosper; he made his son John, general of the forces, and sent him to reside at Gazara, while he himself protected Jerusalem by making that place his own residence. 1 Macc. xiii. 52, 53. He renewed the league with the Romans, who guaranteed the Jews from the hostilities of Egypt, and all the kingdoms of Asia then under their dominion, prohibiting them
from harbouring any refractory Jews that might fly (1)
to them for protection. (1) 1 Macc. xiv. 16-49. 141

Soon afterwards, Antiochus Sidetes, (the younger brother

of Demetrius II.) having obtained the Syrian throne, wrote to Simon to secure his support of his cause; and the farther to conciliate his good offices, confirmed all the former grants from Syria in favour of the Jews, and added the prerogative of coining money in his own stamp. 1 Macc. xv. 1-9. But no sooner did he feel securely established upon the throne, than he required from Simon either the restitution of the citadel of Jerusalem, and the cities of Joppa and Gazara, or 500 talents in lieu of them, besides other extortions, which Simon refusing to accede to, (though he offered 100 talents for Joppa and Gazara) Antiochus sent Cendebeus with a large army to enforce compliance. This general was totally defeated by Judas and John, (surnamed
B. C. Hyrcanus, from his exploits in the Parthian wars in
(a) the time of Demetrius) Simon's two sons, and peace
139 was again restored. (a) 1 Macc. xv. 25-41; xvi. 1-10.

About three years afterwards, the venerable Simon, and his sons Judas and Mattathias, were treacherously murdered by his son-in-law Ptolemy, governor of Jericho, who designed the same fate for John Hyrcanus, that he might himself succeed to the government; but the latter
(a) escaped to Jerusalem, where he was elected by the
135 people to succeed his father. (a) 1 Macc. xvi. 10-23.

Ptolemy escaping to Jericho, sent for assistance to Antiochus, who taking advantage of these civil commotions, marched an army into Judea, with the design of reducing it to tribute, and John Hyrcanus, unable to keep the field against him, shut himself up in Jerusalem, where he was besieged by Antiochus, who reduced him to such extremity as obliged him to sue for peace; which was concluded, upon condition that Jerusalem should be dismantled, and tribute paid for all the towns held by the Jews out of Judea. Severe as were these stipulations, they must be considered

as temperate at a time when Antiochus had the nation completely in his power.

Upon the death of Antiochus, however, John Hyrcanus shook off the Syrian yoke, and recovered several cities upon the borders of Judea; amongst others Sechem, a chief town of the Samaritans; he also destroyed the temple upon Mount Gerizem. (4) The following year he attacked the Idumeans, whom he conquered, and forced them to become proselytes to the Jewish religion. (5) He then renewed the league with the Romans, (6) who annulled the terms of peace that had been concluded with Antiochus Sidetes, liberated Judea from the Syrian tribute, and prohibited the march of a Syrian army through the Jewish territories. In gratitude for these favours Hyrcanus sent the following year a present of a golden cup and shield to Rome. (7)

B. C.
(4) 130
(5) 129
(6) 128
(7) 127

The ensuing seventeen years were passed in peace and prosperity; at the end of that period Samaria was besieged, and conquered the following year by Antigonus and Aristobulus, the sons of Hyrcanus. (8)

(8) 109

The sect of the Pharisees, to which Hyrcanus belonged, *(see p. 65, 66, of this work)* about this time caused him some uneasiness. Eleazar, a principal man amongst them, insinuated that, being the son of a captive taken in the wars, Hyrcanus was ineligible to the office of high-priest. Disgusted with their cavilling spirit, Hyrcanus quitted their sect and went over to that of the Sadducees, (9) whose tenets did not at this time exclude the doctrine of a resurrection, but only opposed the tenacious adherence of the Pharisees to the *traditions* for which they were in aftertimes reproached by our LORD himself. Matt. xv. 3, 6.

(9) 108

Hyrcanus died after a glorious reign of twenty-eight years, leaving the government and high-priesthood to his eldest son Aristobulus. (1)

(1) 107

A reign of only one year, yet afforded this prince time
B.C. for the commission of many crimes; he imprisoned
(a) his mother and three youngest brothers; (b) Anti-
106 gonus, his next brother, and who shared in the government, conquered the Ituræans (a tribe of Ishmaelites* inhabiting that part of Cœlo-Syria which lay to the north-east of the kingdom of Israel) and forced them to embrace the Jewish religion; having excited his brother's jealousy, he was put to death by order of Aristobulus, who himself died the same year. (c) He was the first of the Asmonean dynasty who assumed the title of king.

Upon the death of Aristobulus, his brothers were liberated from prison, and Alexander, *(surnamed Janneus)* the eldest of the three, assumed the government. (d) He immediately attempted the recovery of Ptolemais, but
(e) the inhabitants applying for assistance to Ptolemy
105 Lathyrus, king of Egypt, Alexander was obliged to raise the siege, (e) and his army would have been
(f) annihilated but for the assistance of Cleopatra, queen
104 of Egypt, then at variance with her son, and who compelled Lathyrus to retire. (f)

But the martial ardour of Alexander Janneus was not to be damped by one failure, and his whole reign of twenty-six years was passed in military enterprises, which, though occasionally checked by reverses of fortune, were generally successful. Two years after his defeat by Ptolemy,
(g) he besieged Gadara, (g) and carried it the next year;
102 but at that of Amathus, he was attacked and de-
(h) feated by Theodorus, Prince of Philadelphia; who
101 had deposited some treasures in that city. (h)
(i) Raphia and Anthedon submitted to him the next
100 year, when he also besieged Gaza, (i) and took it by the treachery of Lysimachus, brother of the

* They derived their name from Itur, or Jetur, the son of Ishmael Gen. xxv. 15.

governor, and treated the inhabitants with great barbarity.(t) B. C. 97

In the eleventh year of his reign, a rebellion, fomented by the Pharisees, broke out amongst his subjects, which he endeavoured to quell by excessive severity, putting at one time 600 of them to death. (u). This did not however impede his military operations; for the following year he subdued Gilead and Moab; (x) but his next attempt, which was against Obodas, an Arabian king, proving unsuccessful, (y) the malcontents took advantage of his defeat to break out into a civil war, which lasted six years, (z) and resisted his efforts to subdue it either by severity or concessions. At length the rebels called in Demetrius Euchoreus, king of Damascus, to their assistance, and by his means gave Alexander a signal defeat. (a) The three following years, however, turned the balance in his favour; he finally reduced his subjects, and ended the war by the taking of Bethome; after which, he crucified 800 of the rebels with every circumstance of aggravated cruelty.(b) In this war 50,000 of his subjects had been destroyed. (u) 95 (x) (y) 94 (z) 92 (a) 91 (b) 89 86

The remainder of his reign was spent in extending his dominions, by the recovery of those places that had revolted during the civil war; and having made himself master of Gaulana, Seleucia, Gamala, and many other strong places, he returned to Jerusalem in triumph, after an absence of three years. (c) He died of an ague, with which he had been afflicted for three years, during the siege of Ragaba, desiring Alexandra his wife to conceal his death till after the surrender of the place; and also advising her to conciliate the Pharisees, which she accordingly did, and by this means succeeded in establishing herself in the government, which she retained during the rest of her life, Hyrcanus, her eldest (c) 82

B. C. son, being made high-priest. (7) Aristobulus, her
(7) second son, had no ostensible post; but as he medi-
79 tated the usurpation of the government after his mother's death, he employed every means of forming a strong party for himself, and as Alexandra and Hyrcanus strenuously supported the Pharisees, he espoused the party of the opposite faction of the Sadducees.

Alexandra died after a reign of nine years, leaving
(8) the succession to Hyrcanus, (8) to whom, indeed, it
70 belonged by hereditary right, as being the eldest son; he had not, however, enjoyed his new dignity more than three months, when it was forcibly wrested from him by Aristobulus. (8)

The Jewish state, which, notwithstanding the conquests of Alexander Janneus, had been declining from the time of John-Hyrcanus, was now hastening towards that total decay which was to fulfil the prophecy of Jacob, (Gen. xlix. 10.) and to mark the coming of the MESSIAH. From this time it exhibited only a long chain of worldly policy, *undirected* by the spirit of obedience to God's laws, and therefore *unprotected* by his providence. Yet let us beware of attributing to the determinate councils of God *as a cause*, the moral deterioration of this once highly-favoured nation. The people had forsaken HIS covenant, and withdrawn themselves from HIS guidance to follow the suggestions of human prudence; but his over-ruling Providence defeated all their projects, turning at the same time the means they unlawfully adopted, to the accomplishment of his own wise purposes.

It has already been remarked that the Jews were at this time divided into two factions; the Pharisees, who supported Hyrcanus, and the Sadducees, who sided with Aristobulus. The Pharisees were ill disposed to submit to the usurpation which turned the balance of power against them; and in five years time, having strengthened themselves by an alliance with Aretas, king of Arabia, who fur-

nished them with 50,000 men, they prevailed upon Hyrcanus to attempt the recovery of the throne. (p) A war of three years ensued between the brothers, in the course of which, they both appealed to Pompey, the Roman general, at that time prosecuting the Mithridatic war, who at length, from motives of policy, determined in favour of Hyrcanus, whom he confirmed in the pontificate, and made him prince of the country, but curtailed his power, and prohibited his wearing the diadem. (q) Aristobulus, (whose prevarications and double dealings had made him an object of distrust to the Roman general) and his two sons, Alexander and Antigonus, were laden with chains and sent to Rome. (r).

B. C. 65 (p) (q) 63 (r)

Hyrcanus was at this time governed by the counsels of Antipater (or Antipas) an Idumean, who had become a proselyte to the Jewish religion. He was the father of Herod (afterwards king of Judea), and had, besides him, three other sons, viz. Phasael, Joseph, and Pheroras, and a daughter named Salome. The ambitious policy of this man, who sought the aggrandisement of his own family, contributed in no small degree to the troubles in which the Jews were involved during the disastrous period which terminated in their destruction.

Judea retained now only a nominal independance, relying chiefly upon the Romans for protection. Alexander, the son of Aristobulus, contrived to escape from his Roman imprisonment, and raised new tumults. These were composed by Gabinius, the Roman president of Syria, who confirmed Hyrcanus in the pontificate, but reduced the government of Judea to an aristocracy, dividing the country into five provinces amenable to the governors of the cities of Jerusalem, Jericho, Gadara, Amathus, and Sepphoris. (s)

(s) 57

Aristobulus, and his son Antigonus, also made their escape from Rome, and renewed the commotions in Judea,

but were vanquished by Sisenna, son of Gabinius, and Aristobulus was sent back to his prison; but his children
B. C. were suffered to remain at large, in compliment to his
(3) wife, whose prudent counsels had caused their sur-
55 render. (2)

The following year the temple of Jerusalem was plundered by Crassus, (who had succeeded Gabinius in
(4) the government of Syria) to supply the expenses of
54 the wars he was then prosecuting. (4) Upon his death, the faction of Aristobulus, ever ripe for rebellion, made another effort, under the command of Alexander, for the recovery of the crown, but they were subdued by Cassius (the successor of Crassus) who forced Alex-
(5) ander to a peace, and carried off his adherents with
52 him to the Parthian war. (5)

About this time the civil war between Pompey and Cæsar broke out; and as the former had supported Hyrcanus, so now the latter, in opposition to him, favoured Aristobulus, whom he released from prison, and sent into Judea with an army to reclaim the crown; but he was poisoned by Pompey's party, and his son Alexander
(6) was soon afterwards tried, condemned, and be-
49 headed, (6) leaving only Antigonus to dispute the throne with Hyrcanus. Two years afterwards, Antigonus claimed from Cæsar the support which he considered as due to him in reward of his father's adherence to his party; but Cæsar had in the mean time been brought over to Hyrcanus's side by the address of Antipater, who also contrived to get himself appointed procurator of Judea, and now appointed Phasael, his eldest son, governor
(7) of Jerusalem, and Herod, his second, of Galilee. (7)
47 Thus was the whole power vested in the family of Antipater, Hyrcanus retaining only the title of king.

Herod, in the beginning of his government, gave a specimen of that haughty and turbulent spirit, which so strongly

marked his character in times of greater authority. Being cited before the Sanhedrim, for having taken the law into his own hands, by executing the ringleader of a banditti that had infested his territories, he treated them with the greatest insolence, appearing before them clothed in purple, and surrounded by his guards, which so intimidated the pusillanimous assembly, that all, except Sameas, were afraid to accuse him. *He*, however, stood out, and even predicted the future tyranny of Herod over the Jews. Hyrcanus, however, connived at his acquittal, both from considerations of affection for his family, and also in consequence of a command to that effect from Sextus Cæsar, the Roman governor of Syria, to whom Herod had appealed, and of whom he had for a sum of money obtained the government of Cœlo-Syria; and with this accession of power and consequence, would have revenged the affront he had received from the Sanhedrim, by their total destruction, had he not been with difficulty dissuaded from it by his father and brother.

Antipater was poisoned by means of Malichus, a Jew, who wished to remove the only person who preceded him in power and consequence.(a) The death of Antipater was immediately revenged by Phasael and Herod, by whose means, Malichus was assassinated. B. C. (b) 43

(a) He had, however, a considerable party in Judea, who resolving to revenge him, gained Felix, commander of the Roman forces in Judea, over to their side; they contrived also to intimidate Hyrcanus into some concessions, and much commotion was excited. Herod being at this time absent at Damascus, Phasael had to bear the whole brunt of this tumult: but he succeeded in quelling it, and having driven Felix, and the party he supported out of Jerusalem, peace was restored, and Hyrcanus, to reconcile Herod to his late desertion of his cause, gave him his grand-daughter, Mariamne, in marriage.

The storm was, however, only blown over for a time,

and soon again assumed a threatening aspect. Antigonus, the only surviving son of Aristobulus, was placed at the head of the mal-contents, supported by Marion, king of Tyre, Fabius, governor of Damascus, and Ptolemy, son of
B. C. Menneus, prince of Chalcis, who had married a
(9) sister of Antigonus; but the whole party was over-
42 powered by Herod. (9)

The tyranny of Phasael and Herod, made their government odious to the Jews, who frequently attempted to crush their power, by appealing to the Romans; but all their endeavours were circumvented by the watchfulness of Herod, who always contrived to secure to himself the favour and protection of the Roman power, which was now rapidly advancing towards universal dominion. Antigonus having obtained the assistance of the Parthians, again attempted the recovery of his father's kingdom; several slight engagements took place between the contending parties, in which that of Antigonus was defeated; but at length having, by treachery, got Phasael and Hyrcanus into their power, they loaded them with chains; Herod, unable at this time to cope with the enemy, se-
(1) cured his safety by flight, and Antigonus was
40 placed upon the throne (1). Phasael, expecting no quarter, put an end to his own existence; and Antigonus, to incapacitate Hyrcanus from holding the office of high-priest, (see Lev. xxi. 16-23.) caused his ears to be cut off.

Herod in the mean time made the best of his way to Rome, where by his interest with Marc Antony, he
(2) was proclaimed king of Judea, (2) and immediately
39 returning there, he by the most vigorous exertions, got together an army, and carried on the war with Antigonus with various success, and at length besieged Jerusalem. (3)

During the siege he married Mariamne (to whom he had been for some years betrothed), hoping that this connection

with the Asmonean family* might operate to conciliate the partizans of that dynasty. At length being joined by Sosius, Roman president of Syria, Jerusalem was B. C.
taken by storm and Herod placed upon the throne. (3)
(3) Antigonus was sent in chains to Marc Antony, 37
to Antioch, where he was soon afterwards put to death, and in him ended the Asmonean line of princes; for though Hyrcanus still lived, he remained a prisoner in Parthia, and never again obtained the crown.

The reign of Herod pourtrays only one varied scene of cruelty, oppression, injustice, and impiety. The first act of it was one of vengeance upon the members of the Sanhedrim, who had formerly offended him, excepting only Pollio and Sameas, who had recommended the surrender of the city to him; all the rest standing out in the hope that the people might be saved for the temple's sake, though they had had such dear-bought experience (says Dr. Hales) to the contrary, when the national sins had drawn down Divine chastisement upon them. Ananel (a creature in his own interests) was appointed high priest (4)
by Herod, (4) but was soon after deposed by him, 36
to satisfy Mariamne, and her mother Alexandra, who urged him to invest Aristobulus, son of the (5)
latter, with that dignity; which he accordingly did, 35
(5) but contrived soon afterwards to have him drowned in a bath, out of jealousy of the popularity he excited; Ananel was then reinstated. (5) The murder of Aristobulus, however, involved Herod in many troubles; for Alexandra, who was connected in friendship with Cleopatra, queen of Egypt, prevailed upon her to use her influence with Marc Antony to have him arraigned for it. Herod was accordingly cited to answer the charge; but having succeeded by flattery and presents in soothing the anger

* Mariamne was the daughter of Alexander, the son of Aristobulus II., and of Alexandra, the daughter of Hyrcanus II.

B. C. of Marc Antony, the prosecution was dropped,
(6) (5) and Herod was employed by him in a war
34 against Malchus, king of Arabia Petræa, whom he
(7) reduced to submission. (7) Upon his return to Je-
31 rusalem, new vexations awaited him; for he found his domestic affairs in a state of ferment through the machinations of his sister Salome, a most wicked and malicious character, who from envy and jealousy of Mariamne, had resolved upon her destruction, and which was accelerated by the intemperate reproaches of the latter, who incessantly upbraided Herod with the murder of so many of her relatives as had fallen victims to his ambition, and to the number of which, he had proposed to add her own, and had given orders to that effect, in the event of his own condemnation by Antony.

About this time a new act of atrocity was added to the crimes of Herod, in the execution of the aged Hyrcanus; who, trusting to the gratitude Herod *owed* him, had suffered himself to be inveigled into Judea, where, upon a false charge of holding a treasonable correspondence with Malchus, king of Arabia, he was put to death in the eightieth year of his age.

Upon the death of Marc Antony, Herod used every means to ingratiate himself with Octavius, in which he succeeded; and was confirmed by him in the kingdom. His domestic discords continued, and led him at length, in a fit of rage and jealousy, to order the execution of Ma-
(5) riamne, (8) and of her mother Alexandra, the next
29 year, (9) which were followed by those of Costoba-
(9) rus,* Lysimachus, Antipater Dositheus, and others,
28 suspected of a conspiracy in favour of the Asmo-
(1) nean party. (1)
26 To divert his mind, which was harassed by con-

* Costobarus was the second husband of Salome, and had been divorced by her; and in order to ingratiate herself with her brother Herod, she now contrived to have Costobarus suspected of treason.

tinual remorse, to occupy the people, and to secure himself from the effects of conspiracies, Herod built several fortresses. He also rebuilt Samaria (which had been destroyed by John Hyrcanus, B. C. 109), and gave it the name of Sebaste,* in honour of Augustus; and from the same motive, that of Cæsarea to a city and sea port he had built on the sea coast between Dora and Joppa. He next erected a palace for himself, and in the same spirit of adulation gave the name of Cæsareum and Agrippeum, in honour of Cæsar and his favourite Agrippa, to two of the principal apartments in it. He also instituted public games in honour of Augustus, and placed an eagle (the Roman ensign) over the temple; which advances towards idolatry excited some discontents in his subjects, and led to a conspiracy against his life, which being discovered, all those concerned in it were put to death.

In the 20th year of his reign, he began to rebuild the temple, which he had taken down in consequence of B. C. the state of dilapidation into which it had fallen. (1) (2)
The same year he went to Rome to fetch home 17
Alexander and Aristobulus (his sons by Mariamne) whom he had sent there some years before for their education; and upon his return, he married the eldest to Glaphyra, daughter of Archelaus, king of Cappadocia, and the second to Berenice, the daughter of Salome; who fearing their revenging upon her the part she had taken in the death of their mother Mariamne, formed a project for their destruction. She soon succeeded in exciting Herod's jealousy of his sons, and three years after their return, he sent for Antipater (his eldest son by a former marriage) to court, who, from interested motives, joined in the plot of Salome against the sons of Mariamne; (3) and (3)
notwithstanding the good offices of Archelaus, king 13

* "Sebastos, in Greek, is the same with Augustus in Latin, and therefore, Sabaste is as much as to say, the city of Augustus"
Prideaux.

B. C. of Cappadocia, whose interference caused a recon-
(4) ciliation between them and Herod, he at length had
6 them strangled. ( )

Antipater finding the way to the succession clear before him, formed a plot with Pheroras (the brother of Herod) and others, to get rid of his father. The same year Zacherias had the vision in the temple, foretelling the birth of John Baptist; (Luke i. 5-25) six months afterwards, the annunciation was made by the angel Gabriel to the Virgin Mary, (Luke i. 26-38) and the following year, in accomplishment of a chain of prophecy which had been the hope and comfort of the faithful for four thousand years, was born JESUS CHRIST THE SAVIOUR OF THE WORLD, "*For, as in Adam all die, so in Christ shall all be made alive.*"

CONCLUSION.

FIRST PERIOD.—TABLE I.

We have now traced man from his creation, to the æra of his redemption. We have seen him formed *innocent* and *happy*, yet forfeiting through *self-will* and *disobedience* both his innocence and his happiness, and rendered justly obnoxious to the penalty attached to the violation of the first covenant. We have seen the *truth* and *justice* of God *punishing* the *sin*, whilst his *wisdom* and *mercy* pro-
(1) vided a *redemption from*, and a *remedy for it*. (2)
4004 We have seen the fallen race of Adam neglecting the warning furnished by the punishment of the first sin, and pursuing the path of *disobedience* which infallibly leads to the commission of every other. We have marked for more than fifteen hundred years the long suffering of God, forbearing, till the corruption of all flesh extorted from him the sentence of general destruction, yet still warning mankind by his faithful servant Noah, and waiting to be gracious a hundred and twenty years
(3) "*while the ark was a building*, (Gen. vi. 3; 1 Pet.
2348 iii. 20.) (4) in which *one family* only was preserved.

SECOND PERIOD.—TABLE II.

We have seen the few souls preserved in the ark, taught by experience the evil wrought by sin; warned by threatenings of its future tendency; encouraged by promises, directed by commands, restrained by prohibitions; beginning as it were, the world anew, yet anew rejecting God's guidance, and following the blind impulse of their own evil nature. Revolting against the Providence that had so marvellously preserved their fathers, impiously distrusting the *promises* that secured them from a second Deluge, and attempting to *make themselves a name*, and to place themselves above the reach of Divine justice, by building *a city and a tower whose top might reach to heaven.*" But though "*a man's heart deviseth his way, the* LORD *directeth his steps.*" Scattered abroad from the scene of their fancied se- B. C.
curity, (3) the families of the builders of Babel* laid (3)
the foundation of all the nations of the earth; for 2247
whom the God of all mercy was from the beginning preparing a SAVIOUR. The promise made to Adam respecting "*the seed of the woman*" was enlarged to Noah, for not only was the promised seed to "*bruise the serpent's head*" but also to be a *blessing* from "*the God of Shem.*" Gen. ix. 26.

THIRD PERIOD.—TABLE III.

We have seen Abram separated as the head of a peculiar people from the degenerate race which had withdrawn themselves from God. (4) His obedience (4)
rewarded by the *favour, protection*, and *confidence* 1921
of his Maker, who revealed to him the fate of his posterity, as well as that of their enemies and oppressors.

* It is disputed whether any but the families of Ham were concerned in the building of Babel; but however this may be, these Babel builders certainly laid the foundation of the earliest kingdoms and states, to which the families of Japheth and Shem afterwards succeeded.

Gen. xv. We have seen the readiness with which God listens to the "*fervent prayer of the righteous man*," (Gen. B. C. xviii.) and his unalterable consistency in not clearing
(3) the guilty. Gen. xix. 24-26. (3) His faith purified
1897 by trial, we see Abraham made in himself and his son, a type of that great sacrifice which was to con-
(4) summate the proofs of the mercy and love of God
1871 towards his creatures. Gen. xxii. (4) We have traced the hand of Providence in the chastisements inflicted upon God's chosen servants; the duplicity of Jacob conducting him to temporal adversity, and thus working its own *temporal* expiation by many severe trials; (Isai. xl. 2.) as in his banishment from his country; his hard service to Laban; the ill conduct of many of his children; the dread of his brother's vengeance; the death of his favourite wife; the loss of his best beloved son; all contributing to the "*evil of his days*." In all times, and in all places, the watchful providence of God is manifested. Joseph is *sent into Egypt* to prepare for the ap-
(7) pointed period of servitude. (Gen. xlv. 5-8. Ps. cv.
1728 17.) (7) Jacob is enlightened at his death, to enlarge the former revelations of the Divine purposes,
(8) and to stimulate the faith of his posterity. Gen. xlix.
1491 8-10. Moses is raised to conduct them from bondage (9) with signs, and wonders, and warnings, surpassing those of the destruction of the Antediluvians by water, and of the city of the plain, by fire. Exod iii-xiii.

FOURTH PERIOD.—TABLE IV.

The rays of Divine light which had hitherto reached mankind obliquely, and from far, now begin to shed a steady lustre over the Jewish nation. The law (that "schoolmaster to bring us unto CHRIST;" by the manifestation and conviction of sin), is appointed to restrain the first approaches of sin; whilst the Gospel is pre-figured in the Levitical ordinances. (*See Prophecy, 4th Period*, I.) God

himself holds the sceptre of Judah.* (Deut. xxxiii. 2-5.) which should not depart till Shiloh came, to whom all power should be committed. Deut. xviii. 15-19.; 1 Macc. xiv. 41. The ALMIGHTY, who since the apostasy of the descendants of Noah, had been made known to the heathen, principally in the judgments of his wrath, is at this time revealed to them for purposes of mercy to such as would accept it. The safety of Israel, under the protection of his blessing, is made known to all surrounding nations. The prophet Balaam, hired to *curse*, is made an instrument of *blessing* to God's people, and of *instruction* to their enemies; leaving the latter without excuse for their perseverance in error. Numb. xxiii. 7-24; xxiv. His predictions, confirming the revelations made to Noah, Abraham, Isaac, and Jacob, extend still farther into futurity, shewing distinctly what Israel should do to her enemies *in the latter days:* whilst those of Moses, relating more exclusively to the Jews, warn them by threatenings, and comfort them by promises. Deut. xxviii. The usurpers of the promised land are dispossessed; the hardened and impenitent are cut off; the humble and submissive spared; (according to the command of God, Deut. xx. 10-20); even the crafty Gibeonites are held sacred through the covenant which they had fraudulently obtained, Josh. ix. 19. For many centuries the accomplishment of God's promises, in restoring to Israel *"the lot of their inheritance;"* (Deut. xxxii. 7-9.) his chastisements inflicted by the instrumentality of the nations

* The Jewish state was at this time, in every sense of the term, a *Theocracy*. Not only were the laws given by God himself, but he was also applied to as the Judge and Director in every temporal contingence. The people *enquired of God* by Moses, (Exod. xviii. 15.) and were commanded to do so, Deut. xvii. 9-12. Many instances of this occurred under the period we are now treating of, as in the case of the blasphemer, (Lev. xxiv. 10-16.) and sabbath breaker, (Numb. xv. 32-36.) See also, Achan's crime. Josh. vii. 10-26. God directed Joshua, in all his proceedings, as also the Judges who succeeded him.

who were "*left to prove them*," and who became "*thorns in their sides;*" the many servitudes of this chosen people, to those nations whose false gods they had served; their deliverances by specially appointed leaders; all prove that the eye of the LORD was constantly over them. Yet notwithstanding all these evidences of Divine jurisdiction, they added to their former proofs of defection and ingratitude that of "*asking a king.*" 1 Sam. viii. 6-8.; xii. 17-19. "*Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come; wherefore let him that thinketh he standeth take heed lest he fall.* 1 Cor. x. 11, 12.

FIFTH PERIOD.—TABLE V.

In the reigns of Saul and David, we have seen remarkably exemplified the opposite paths of worldly policy, of "*doing evil that good may come*," and of humble trust and confidence in the protection of God, and submissive obedience to his commands. Saul, "*when little in his own eyes*," is *exalted*, (1 Sam. ix. 21.; x. 27.); when trusting in his own strength, is abased, (1 Sam. xv. 17-35.); when resisting and defying the will of God, is destroyed. 1 Chron. x. 13, 14. David, when little in his own eyes, is also promoted; tried in the same school of temptation as his predecessor, yet not failing like him, because "*the law of the* LORD *was in his heart*," and "*his word was a lamp unto his feet, and a light unto his paths;*" (see the whole of Ps. cxix.) falling occasionally, but recovered by *chastisement*, and *that* also arrested by that penitence, which recommends the sinner to the mercy of God. Isai. lv. 7; Jer. iii. 12-14. Joel ii. 12-14. The reign of Solomon furnishes an awful lesson against trusting to any human defence. WISDOM, ZEAL, KNOWLEDGE, BELIEF, all insufficient to supply the place of a constant reliance from day to day upon the guidance of that Power, by whom the very hairs of our head are num-

bered, and without whose decree, not a sparrow shall fall to the ground! *(See the Book of Ecclesiastes.)*

SIXTH PERIOD.—TABLE VI.

By the division of the Jewish state into the separate kingdoms of Judah and Israel, we see the *visible* field of God's moral government extended. His *justice* rends from the son of Solomon a large portion of his power and authority, but his *promise* to his faithful servant David, preserves the sceptre in *his* family. Jeroboam made the instrument of God's chastisement, has the offer of the crown of Israel as a grant to his posterity, upon condition of his adhering to the laws and statutes of God. 1 Kings xi. 37, 38. These gracious promises are slighted, and through his idolatries, Israel is made to sin. The two Jewish kingdoms preserve a mutual enmity towards each other. Both, under the providence of God, have continual warnings against sin. Both are encouraged and chastised, according to their respective merits. During this period, the spirit of prophecy becomes an active minister of God's will. Elijah and Elisha instruct the Jews, confirming, by miracles, their Divine missions. Jonah is sent to preach against Nineveh, whose inhabitants avert, by penitence, the threatened destruction.

SEVENTH PERIOD.—TABLE VII.

The instruments raised up by God to chastise his people, perform their allotted tasks; first Israel, (1) and then Judah (2) is carried into captivity according to the prediction of Jeremiah, xxv. 9-12; xxix. 10; and "*that the land may enjoy her Sabbaths.*" 2 Chron. xxxvi. 21; Lev. xxvi. 23-35. During this important period the prophets Amos, Hosea, Joel, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Ezekiel, confirm all former revelations of God, extend into the latest futurity the predictions of His will, particularizing

B. C.
(1) 721
(2) 605

Canaan's curse, (Gen. ix. 25.) in the punishment of the impious nations descending from him. *(See Prophecy, 2d Period,* C.) forming a sketch of that historical portrait which is afterwards furnished in the dreams and visions of Daniel. During the captivity, that school of adversity, the Providence of God still watches over his people. Daniel and Ezekiel teach, by precept and example, the Jews at Babylon; while Jeremiah supports, comforts, and admonishes those who for a time are left in Judea. The counsels of these holy men enlighten the heathen. The pious magnanimity of Shadrach, Meshech, and Abednego, extort from Nebuchadnezzar the declaration that "*God had sent his angel to deliver those that trusted in him,*" and that "*no other God could deliver after this sort.*" (Dan. iii.) Through Daniel, he is exhorted to "*break off his sins by righteousness, and his iniquities, by shewing mercy to the poor,*" as a means of "*lengthening his tranquillity,*" and averting the threatened chastisement of his pride. The lips of this heathen, bear testimony to the glorious attributes of God, HIS *wisdom,* HIS *truth,* HIS *justice.* "*And I blessed* (saith Nebuchadnezzar) *the Most High, and praised and honoured Him that liveth for ever; whose dominion, is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will, in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him what doest thou. Now I, Nebuchadnezzar, praise and extol, and honour the king of heaven, all whose works are truth, and his ways judgment; and those that walk in pride, he is able to abase.*" Dan. iv.

EIGHTH PERIOD.—TABLE VIII.

By the hand of Cyrus, his predestined instrument, (Isa. xliv. 28, xlv. 1-7. 2 Chron. xxxvi. 22-23.) God fulfills his word in the restoration of his people. By Cyrus too, the first

empire pointed out in the dream of Nebuchadnezzar, (Dan. ii.) and the vision of the four Beasts, (Dan. vii.) is fully ended; the usurping race of Ham is forced to restore to that of Shem its original inheritance; the blessing of the God of Shem is manifested in the prosperity of the nations springing from him; and *Canaan* (the Babylonian empire) becomes "*his servant,* (Gen. ix. 26.) the Israelites are restored to their country, their religion, their laws; Zechariah and Haggai direct, exhort, support, and comfort them during the building of the second temple; Ezra and Nehemiah complete the appointments of God in the restoration of the civil and ecclesiastical polity of the Jewish state; Malachi, the last of the prophets, seals up prophecy with the promise of the coming of Elijah (John the Baptist,) who came in the spirit and power of Elias, (Matt. xvii. 10.) the harbinger of that "*sun of righteousness which should arise with healing in his wings.*" Mal. iv.

NINTH PERIOD.—TABLE IX.

The history of the Jews is, during this and the following period, incorporated with that of the nations described in the visions of Daniel, and which seem by anticipation to have filled up the chasm in the Sacred writings, between the Old and New Testaments. To the times of comparative peace and tranquillity under the Persian government, succeed the turbulent ones in which the eastern world was agitated by the conquests of Alexander the Great. In him we see the "*He goat,*" by which the "*Ram*" (Darius Codomannus) is "*smitten to the ground, and stamped upon,*" (Dan. viii. 3-8) as also the "*mighty king ruling with great dominion,*" and doing "*according to his will.*" Dan. xi. 3. Yet against the evil consequences of this "*will*" to his people, God had provided by a vision, in which Alexander had seen the Jewish high-priest, who had encouraged him to undertake the Persian war, and at the same time impressed him with that awe and

reverence for the God of Israel which afterwards proved so useful to the Jews. (see page 173 of this work.) The *horn* of the "*He-goat*" being broken, "*and his kingdom divided to the four winds*," (Dan. viii. 4.) the kings of *the north* (Syria) and of *the south*, (Egypt) stand up (Dan. viii. 5.) and between them, the country of Judea experiences such shocks, as nothing but the special protection of God could support it under. In Egypt, Ptolemy Phi-
B. C. (3) lopater persecutes, and attempts to destroy the Jews,
216 (3) but is Divinely prevented. Antiochus Epiphanes, is made the instrument of punishment and correction. Even the temple is abandoned to his fury. But though God in his anger occasionally hides himself from his creatures, they are never hid from him. His eyes are over the evil and the good, watching the operation of his chastisements. "*Surely the wrath of man shall praise him, the remainder of wrath shall he restrain.*" The wrath of Antiochus Epiphanes was permitted to ravage the city, and profane the temple, and commit the most horrid barbarities upon those who refused to apostatise from the true worship; thus punishing the wicked, and "*trying acceptable men in the furnace of adversity;*" but the *remainder* of his wrath was *restrained;* it could not pass the limits which Almighty wisdom had assigned it. God raises up in his faithful servants, Mattathias and his sons, champions for his people, whose enemy (Antiochus) is cut off while meditating fresh outrages against them. 1 Macc. vi. 1-16 2 Macc. ix.

TENTH PERIOD.—TABLE X.

Under the Maccabees, we have seen the Jews successfully struggling against the tyranny of Syria; and Judas John, Eleazer, Jonathan, and Simon, successively falling in the defence of their country. With John Hyrcanus a degree of comparative prosperity succeeds, marked, however, by the rise of the sects of the Pharisees, and Sadducees,

Under the government of his successors, the declension of the Jewish state rapidly advances, and all things contribute to prepare the way for the accomplishment of God's long appointed sacrifice for the sins of mankind. The evil spirit of the Pharisees and Sadducees inducing them to support the princes who patronised their respective sects; the ambitious policy of Antipater prompting him to seek the aggrandisement of his own family, by humouring the corresponding factions of Pompey and Cæsar in the Roman state; means chosen by the unbiassed free-will of those who adopted them, not suggested by *that* POWER who required not such agency to fulfil HIS purposes. Ecclus. xv. "*A man's heart deviseth his way, but the* LORD *directeth his steps.*" And now the world, immersed in sin and misery, had been proved incorrigibly addicted to evil, and even in the *land of promise*, under the immediate jurisdiction of the law of God, in the reign of Herod scarcely a *form* of godliness remained; yet unworthy as it was, "*God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life.*"

PROPHECY.

"Remember the former things of old: for I am God, *and there is none else; I am* God, *and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."* Isa. xlvi. 9, 10.

In the perusal of Sacred History, the moral government of God is marked in a manner so clear and decisive, as to require no comment, and to admit of no appeal. The prophecies revealing his will, are interwoven with the events to which they bore an *immediate* reference: but in their extreme import, they extend to the remotest periods of futurity, and over every nation and people that has made any figure in history. The prophetic writings, therefore, must be our clue in the study of Profane History, the records of which, as they refer to the earliest ages, are so disguised by fiction and fable, as to set at defiance every effort of research that has not Scripture for its guide. *"Known unto God are all his works, from the beginning of the world;"* (Acts xv. 18.) and the revelations of His will, serve the double purpose of proving His *omniscience*, and of affording to His erring creatures a warning to escape by *individual faith and obedience* the judgments threatened to *national sin.*

In the Tables of Prophecy accompanying this work, the reader will be presented in the first, with *the principal revelations of God by his prophets, in the order in which they were promulged; and in the second, with the events, shewing the order of accomplishment of those contained in the Book of Daniel;* and both will combine to point out

the periods of the history of the several nations of antiquity, in the order in which they were called into action by the determinate counsels of that Almighty Being, in whose hands they became instruments of His retributive justice. The following little treatise will be arranged with a reference to the divisions of time observed in the Ten Tables of History, forming the first part of this work, in order that the reader may be furnished with distinct views both of the historical matter, and of the revelations of God relating to each period.

FIRST PERIOD, A.

To study History effectually, we must begin with the creation of the world, and consider the whole human race as contained in, and proceeding from, one man. That man having by disobedience introduced sin into the world, the world must have been given over to death as its sure penalty, had not the mercy of God suggested a remedy for it, which was announced in the promise that "*the seed of the woman should bruise the serpent's head.*" Gen. iii, 15. This first prophecy (to which all future ones bore a reference) seems the only revelation of God to the Antediluvians during the first fifteen centuries of the world's age; but it was the all-sufficient *message* of *pardon and peace*. As such, it was addressed to the *heart* more than to the *understanding* of man; to the *latter* it has been amplified through every age of the world in a way to exercise the improved faculties of each succeeding generation, so that in each, the believer might exclaim in the words of the Psalmist, "*bless the Lord, O my soul, and* ALL THAT IS WITHIN ME *bless his holy name.*" (See the whole of the 103d Psalm.)

By the breach of the first covenant man became the servant of sin; "*know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righ-*

tcousness." Rom. vi. 16. "This servitude to sin (or Satan) is in all respects *complete.*" For, those who serve, are either born servants, or bought with a price, or made captives by force; and sin hath all these kinds of title to man. "*He is conceived and born in sin.*" Psalm li. 5. "*He is sold under sin,* Rom. vii. 14. *and sells himself to do evil.*" 1 Kings xxi. 20. As that which is sold, passes into the possession of the buyer, so the sinner exchanging himself for the pleasures of sin, is under its power; *original* sin took possession of our *nature,* and *actual sin* of our *lives.* He is the servant of corruption, by yielding to it; "*for of whom a man is overcome, of the same he is brought in bondage.*" 2 Pet. ii. 19. The condition of the most wretched bond-slave is more sweet, and less servile than that of a sinner. For the severest tyranny is exercised only upon the body, the soul remains free in the midst of chains; but the power of *sin* oppresses the soul, the most noble part, and defaces the bright character of the Deity that was stamped upon its visage. The worst slavery is terminated with this present life. "*In the grave, the prisoners rest together: they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master.*" Job iii. 18, 19; but there is no exemption from *this* servitude by death; it extends itself to eternity." *Bates's Harmony of the Divine Attributes,* p. 158.

By the covenant of grace, God, (who had *made man and loved* his work,) resumed his property in his creature. This covenant required from man *faith* and *obedience.* In testimony of his faith "*Adam called his wife's name Eve, because she was the mother of all living;*" thus, even from the beginning, "*as in Adam all die, so in Christ* (the promised seed of the woman) *shall all be made alive.*" 1 Cor. xv. 21, 22.; Ephes. iii. 15.; Rom. v. 18.; 1 Tim. ii. 5, 6. How much of God's mysterious plan was *understood* by the Antediluvians, it is impossible for us to discover, but they

had, doubtless, sufficient evidence to confirm them in a *saving faith*; and to us, *upon whom the ends of the world are come*, it belongs to trace back the mystery of redemption from the full grown tree of righteousness filling the whole world to the grain of mustard seed sown in the beginning, the whole of time being to mankind in general, what the period of each man's life is to himself in particular. It was the GOSPEL; and we see Gospel truths and doctrines pre-figured: 1st, in the ordinance of sacrifices, which, while they shewed the innocent dying for the guilty, (as "*Christ also suffered for sin, the just for the unjust.*" 1 Pet. iii. 18.) and being accepted as a meritorious atonement and satisfaction for sin, (as *God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*" 2 Cor. v. 21) also furnished the *cloathing* of the sacrificer. "*Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.*" Gen. iii. 21.

> "Nor HE their outward only with the skins
> Of beasts, but inward nakedness (much more
> Opprobrious) with His robe of righteousness
> Arraying, covered from His father's sight."
>
> *Milton's Paradise Lost, Book X.*

And we are exhorted to "*put on the Lord Jesus Christ.*" Rom. xiii. 14. Ephes. iv. 24.*

The *pride* with which man was inoculated by the serpent, and which made him *aspire* to be "*as Gods, knowing good and evil,*" Gen. iii. 5, 6, is subdued by the *humility* of CHRIST, "*who being in the form of God made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*" Phil. ii. 6, 7, in which form (and in the very *nature* that had offended) he suffered the penalty of sin, "*tasting death for every*

* See also, Luke xv. 22, where the Prodigal son is clothed with "*the best robe*," the *imputed righteousness of* CHRIST; see also, Rev. iii. 18, and vii. 14.

man." Heb. ii. 9; Isai. liii. 10. Well, therefore, at *this name*, may "*every knee bow*" in gratitude and love. Phil. ii. 6-11. Eph. iii. 14-21. "*We love him, because he first loved us.* 1 John iv. 19. And of this love, and its effects, the earliest ages had a type in the ordinance of marriage; by which is signified to us the reunion of the human to the Divine nature (Adam was made "*in the image of God.*" Gen. i. 27. Wisd. ii. 23, his children were born in his "*own likeness.*" Gen. v. 3.) "*Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.* Gen. ii. 24.; and by the spiritual union of Christ with his church, all its members become *one spirit* with him. 1 Cor. vi. 17. Eph. v. 23-32.

God promised that he would "*put enmity between the seed of the woman, and the seed of the serpent;*" and we see the spirit of this enmity operating in Cain, "*who was of that wicked one, and slew his brother; and wherefore slew he him? Because his own works were evil, and his brother's righteous.* 1 John. iii. (See also, John viii. 44.)

The faith of Abel and of Enoch was gospel faith, and obtained for them the testimony of righteousness. Heb. xi. 1-6. Ecclus. xliv. 16.

So much for the earliest revelation of God, of Himself, to man; but we may farther illustrate the Evangelical history of the Antediluvian period, by comparing the *wonderful* works of *Nature*, with the *surpassing* works of *Grace*—the *Creation*, with the *Redemption*. From the beginning, "*the heavens declare the glory of God, and the firmament sheweth his handy work.*" They declare His *wisdom* to *plan*, and His *power* to *execute*. The same wisdom and power "*worketh in us both to will and to do of his good pleasure.*" Phil. ii. 13; iv. 13; 1 John iv. 4. Heaven is seen by its own light, and Christ is seen by his own spirit, which is a "*marvellous light.*" 1 Pet. ii. 9. Paradise, or the blissful garden of Eden, was a picture of heaven, Rev. ii. 7;

"*Its very name conveyed the idea of happiness and pleasure; which can only exist in their full perfection, when the will of man thoroughly coincides with the will of God, and when obedience is not a painful act of self-denial.*" *Faber's Horæ Mosaicæ*, vol. i. p. 42.

The Sabbath too, blessed and sanctified by God, because that, on it he rested from the *good* works of *creation*, (Gen. ii. 1-4.) may be considered as a fit emblem of that rest in the heavenly Eden which shall succeed to the *better* work of *redemption*. Heb. iv. 4-11. And as the Creation may be considered as *typical*, so Adam was *a type*. 1 Cor. xv. 21, 22; Rom. v. 14-21. Adam was created in the likeness of God, Gen. i. 27. Compare 1 Cor. xv. 45-49; Gen. v. 3; 1 Pet. i. 3; 1 Cor. xv. 49; Adam had dominion over all creatures, Gen. i. 28; compare Ephes. i. 22. The marriage of Adam was figurative, Gen. ii. 21-24. Compare Ephes. v. 28-32. The first law, (Gen. ii. 17.) was broken by Adam being tempted of Satan. Gen. iii. 17-19. Compare Matt. iv. 1-11; Heb. iv. 15; Rom. v. 15-19. By Adam, man was expelled from Paradise. Gen. iii. 22-24. By Christ he is restored. Rev. ii. 7.

Of the *substance*, to which these shadows point, it might exercise an *eternity* of thought to appreciate the value; yet how apt are we to deny even a small proportion of our time to the contemplation of it. We search the Scriptures of the New Testament for the words of eternal life; but, to search them most effectually, (humanly speaking) we should hold to them the light of the Old. The Scriptures are "wonderful," with respect to the matter which they contain, the manner in which they are written, and the effects which they produce. They contain the sublimest spiritual truths, veiled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similitudes, &c. When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. Who but must delight to study and

to "observe" these "testimonies" of the will and the wisdom, the love, and the power of God most high! While we have these holy writings, let us not waste our time, mis-employ our thoughts, and prostitute our admiration, by doating on human follies, and wondering at human trifles. The Scriptures are the appointed means of "enlightening" the mind with true and saving knowledge. They shew us what we were, what we are, and what we shall be; they shew us what God hath done for us, and what he expecteth us to do for him; they shew us the adversaries we have to encounter, and how to encounter them with success; they shew us the mercy and the justice of the Lord, the joys of heaven and the pains of hell. Thus will they "give to the simple," in a few days, an "understanding" of those matters, which philosophy, for whole centuries sought in vain" *Horne's Com. on the Psalms*, cxix. 129, 130.

SECOND PERIOD, B.

From the Epistle of Jude, ver. 14, 15, we find that Enoch prophesied against the Antediluvians, "*saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken;*" but of this, Moses makes no mention; the second revelation he records, is that made to Noah respecting the destruction of the ungodly, by the Deluge. Gen. vi.

The Deluge.

In connection with this sentence of God against the Antediluvian reprobates, we may consider as *typical revelations* (perhaps we should say *inferences*) the *Deluge* itself, and the *Ark* in which Noah and his family, and some of every living creature were preserved. The Deluge, (the flood of God's just wrath, from which nothing can be hid) covered "*all the*

high hills that were under the whole heaven, (Gen. vii. 19. *and the mountains were covered,*" ver. 20.; but the ARK (the place of refuge provided for the faithful, by the mercy of God) was "*lift up above the earth, and went upon the face of the waters,* (ver. 17.) *and preserved all that were in it, for God had shut them in,*" ver. 16; compare Psalm xlvi. 1-3; xci. 1-10; Matt. xxv. 10-13.) from thence the multitude of the ungodly that were themselves *excluded,* could not force them. The Apostle tells us that, "*the blood of Christ cleanseth from all sins;*" whatever the kinds, degrees, and circumstances, are. As the *Deluge* overflowed the highest mountains, as well as the least hill; so pardoning mercy covers sins of the first magnitude as well as the smallest. *Bates.*

Noah a Type of Christ.

Noah himself was a type of Christ. His merits are mentioned, Gen. vi. 9. His family were received *for his sake,* ver. 18. (see also Ecclus. xliv. 17.); these applications will suggest to the thinking Christian many others to be met with in the New Testament. We may close the subject with the warning of our blessed Saviour, the great anti-type of Noah, the only "JUST *man, and perfect in his generations,*" Gen. vi. 9; the only "*righteous before God.*" Gen. vii. 1-2. 1 Pet. iii. 18-22. "*But as the days of Noe were, so shall also the coming of the son of man be. For, as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not (would not consider and believe) until the flood came and took them all away; so shall also the coming of the son of man be.*" Matt. xxiv. 37-39. "*Watch, therefore, for ye know not what hour your Lord doth come.*" Verse 42. "*Blessed is that servant whom his Lord, when he cometh, shall find so doing.*" Verse 46.

After the Deluge, God re-established the covenant with Noah, Gen. viii. 21; ix. 8-17; pronounced a blessing

upon the Patriarch and his sons; remitted the curse laid upon the earth at the fall (thus fulfilling the prophecy of Lamech at the birth of Noah, Gen. v. 29,) and thus again left man "*in the hand of his counsel; If thou wilt, to keep the commandments and to perform acceptable faithfulness— He hath set fire and water before thee; stretch forth thy hand to whether thou wilt. Before man is life and death; and whether him liketh shall be given him,*" &c. Ecclus. xv. 14-20.

When we consider the state in which man was placed after the Deluge, a state of covenant, pardon, and peace with his Maker, with a practical knowledge of His *hatred* to *sin* and *power to punish it*, one is inclined to say in the language of inspired expostulation, "*What could have been done for the Lord's vineyard that he hath not done unto it?*" Isa. v. 4. Yet, how soon shall we see it bring forth the "*wild grapes*" of *ingratitude* and *disobedience!* The curse being removed from the earth, better things than "*thorns and thistles*" spring spontaneously from it, but man being "*left in the hand of his counsel,*" must *chuse* good, and seek it from HIM whose spirit still "*strives*" in the hearts of his faithful servants, though without the assistance of HIS renewing grace "*every imagination of the thoughts of his heart* (is still) *only evil continually,*" the primæval enmity between the serpent and the seed of the woman, and between their respective seeds, still "*working in the children of disobedience.*" Eph. ii. 2. But from the beginning of time, the only path of SAFETY has been that of FAITH, which is "*the evidence of things not seen,*" (not discoverable by the natural understanding of man, (Heb. xi. 1-6.) *that* FAITH, which had Eve possessed it, she would not (on the word of *Satan*) have eaten of the *forbidden tree*, although in *her own eyes* it *was good for food*, and *to be desired to make one wise; that* FAITH which made Noah (on the word of God believing *things not seen as yet*) pre-prepare the Ark in which he was saved; *that* FAITH, by

which man, resigning his *will* to the Divine guidance, shall ensure the Divine influence over it in a way that will make him more than conqueror in every engagement with his spiritual enemy. 1 John v. 4; 1 Cor. xv. 57. *Here* is SAFETY; *here* the "*way to escape*," spoken of by the Apostle. 1 Cor. x. 13; Rom. viii.

Hitherto we have seen the history of the world flowing in one channel; but we shall now have to follow it into the three branches formed by the sons of Noah, as those by whom the earth was replenished with inhabitants, and from whom proceeded the families, by which the nations of the earth were divided after the flood, Gen. x. 32. God having by Noah, preserved in the Ark the elements of the future world, divided the earth amongst the three sons of Noah. This division must have been *prophetic*, and provided for the establishment of nations yet unborn; reaching at least to the time of the twelve sons of Jacob, whose portions in "*the land of promise*" Moses alludes to as being known for an original allotment of God. "*Remember the days of old, consider the years of* MANY GENERATIONS, *ask thy father, and he will shew thee, thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*" Deut. xxxii. 7.*

This original allotment seems to have appropriated to *Shem*, as the heir, (by *Divine appointment, not right of primogeniture*) the greater Asia, in which Noah and his sons settled after the flood. "*And their dwelling* (for it does not appear that they emigrated) *was from Mesha as thou goest unto Sephar, a mount of the East.*" Gen. x. 21-32.

The portion of *Japhet* included the northern and western maritime parts of Asia, and all Europe, "*The Isles of the Gentiles*," (for Moses denominates Isles, not only those

* Bryant's Authenticity of Scripture, p. 225. Hales's Anal. vol. i. p. 352.

incarnations of him; that Nimrod, or Nin, (as the very appellation Nin, implies*) was likewise a personal descent of the son; and consequently, that the Divine angel was fitly characterized by an ascription to him of whatsoever had been performed by those early Patriarchs, in whom, it was contended, that he had been successively incarnate. Hence the chief God of the Gentiles, in every country, is found to be a strange compound of the promised seed with the chief ancestors of mankind; and as the worship of the heavenly bodies was soon added to this worship of hero-gods, the principal divinity of Paganism was naturally worshipped in the sun, whose orb he was thought to tenant as his special and appropriate residence.

In express reference to the system thus contrived, when mankind emigrated from Armenia into the plain of Babylonia, they forthwith proceeded to erect an enormous pyramidal tower. It is not difficult to prove, that the garden of Eden, and Mount Ararat, where the ark rested after the Deluge, were nearly, if not altogether, geographically coincident. Of this circumstance, the early idolaters were not ignorant; and, as their theology respected both the consecrated garden and the holy mount of God, and as it was moreover largely imbued with the speculations of astronimical Sabianism; the pyramid which they undertook to rear, had a direct reference to all these particulars. It was a temple, no doubt, of the Sun.

But the solar divinity of Gentilism was not the *mere* sun, but the great hero-god of the Pagans, worshipped conjointly with the sun, and viewed as the intelligent celestial regent of his orb. Now, that supposed transmigrative hero-god, had manifested himself in Paradise, at the commencement of the old world, and on the summit of the geographically co-incident Ararat, at the commencement of the new world. On the top of this sacred hill, he had, at each epoch, offered up a sacrifice to the supreme Lord of heaven and earth.

* Nin, signifies "a son." *Hales.*

Consequently, as his example was to be devoutly imitated, the most appropriate temple and altar was a natural mountain, which might aptly shadow out its prototype the Paradisiacal Mount of Ararat; or, if, as in the case of a flat country, such a fane were wanting; the deficiency was to be supplied by the devout industry of the pious, and an imitative pyramid, exhibiting the form of a mountain, was to be thrown up in the place of a real mountain. The first essay, was the artificial hill, or tower, of Babel: and from it was borrowed every edifice of a pyramidal structure, in whatever part of the world it may have been reared. Each montiform temple was a transcript of the Paradisiacal Ararat; and on its summit, which was often used as an observatory, the transmigrating hero-god of the Gentiles was worshipped in conjunction with the solar orb. With this object was built the montiform tower of Babel; which, according to the account of it handed down to us by the Greek writers, exhibited the precise figure which the Hindoos ascribe to their sacred hill Meru. It was composed of eight gradually diminishing towers, piled one upon another; so that each of its four sides, for its shape was square, or parallelogramic, and arranged with studious reference to the four cardinal points, presented the aspect of a gigantic flight of steps.

As the erection of this building was undertaken for the special purpose of consolidating the Cuthic system of idolatry, and of obstructing the Divine purpose that the children of Noah should spread themselves over the face of the whole earth; it involved, not only the sin of apostasy, but likewise the aggravated criminality of open defiance and rebellion. Hence, while the new world was yet in its infancy, such a case might well seem to require the special interposition of heaven; lest mankind should once more speedily attain to the same pitch of daring wickedness, as that which characterized the daring Antediluvians. Accordingly, Jehovah descended from his celestial abode, and (unless I

greatly mistake the purport of the sacred narrative) displayed himself under a human form to the toiling apostates. For the person, whom I suppose to have thus appeared, and who, in the Mosaical account is denominated *Jehovah*, was that mysterious being, who under the title of *the angel of Jehovah*, was wont so often to reveal himself anthropomorphically, during the period of the two first dispensations, who was constantly worshipped as no other than the Divinity himself, who was explicitly acknowledged by Jacob and Hosea, to be the God of Abraham and of Isaac, and who at length, when the third dispensation was promulged, dwelt permanently among us in his usual form of a man, full of grace and truth. A miraculous descent of this nature served the double purpose of frustrating the designs of the Cuthim, and of practically confuting, by an *argumentum ad hominum*, the idolatrous system which they wished to establish. For the very being whom they affected to worship as once incarnate in the persons of the greater patriarchs, and as now incarnate in the person of their leader and pontiff, Nimrod, suddenly appeared to their confusion; and, by a signal judgement, declared openly to the assembled multitude, the folly and wickedness of such audacious speculations. Their language was broken into different dialects; their sovereign, probably, by the bursting forth of fiery globes, similar to those which checked the mad enterprize of Julian, was compelled to evacuate the country, and to retreat into the region afterwards called *Assyria;* and they themselves were broken into various communities, and were scattered over the face of the whole earth.

An interposition thus remarkable, could not easily be forgotten; for it is but natural to expect, that the dispersed builders of the pyramid would carry with them, wherever they went, the knowledge of their miraculous discomfiture. Disguise it indeed they might, and anxious they might be to shift the guilt and the shame from their own shoulders

to those of a gigantic race, who dared to oppose heaven itself: but still, under some form or other, an account of the fact must have been long and generally preserved. Such, accordingly, we shall find to be the case." Horæ Mosaicæ, vol. i. p. 146-152.

From the building of Babel, therefore, we may date the introduction of idolatry into the world; and we shall trace in the mythology of all the heathen nations, the truths of revealed religion, and the antediluvian history of the world, which must have been known to the sons and grandsons of Noah, and were by them disguised and accommodated to the local circumstances which peculiarly belonged to the countries they inhabited, and the states they respectively founded.

The trial of Job is supposed by Hales, Shuckford, Poole, and others, to have taken place during the second period of ancient history, and about the time of the patriarch Nahor, the grandfather of Abraham. The Bible chronology dates it 600 years later, making it contemporaneous with the abode of Moses in the land of Midian. The book of Job furnishes a valuable compendium of the religion and morality of the early postdiluvian patriarchs. "The grand moral of the book is to shew, 1st, that GOD sometimes permits the best men to be afflicted by *Satan*, and that most grievously, in this life, to try or prove their *faith*, *patience*, *humility*, and *resignation*, to his will: that, 2dly, this world is not a *perfect* state of retribution for virtue and vice: but that, 3dly, all the inequalities that are to be found here, will be completely redressed in a future state, at the general judgment, in which the good will be finally rewarded, and the wicked punished." Hales's Anal. vol. ii. p. 116. *Job.*

THIRD PERIOD.

Although the apostasy of Nimrod began not quite a century after the flood, and was adopted or imitated by the

collateral branch of Ham's family in Egypt, yet there is no reason to suppose, that idolatry had made any general progress in the world till after Abram. In his time, the principles of the patriarchal religion must have been pretty generally held. They are described by the apostle, Heb. xi. 6; and the traditional history of the world must have spread this great truth, for where the deluge was known, God's *protecting love towards the good*, which preserved Noah, and his *abhorrence of evil*, which destroyed a sinful world, could not have been unknown. The ordinance of *piacular sacrifices* too (universally adopted,)* must have kept up the memory of the primæval *promise* relative to "*the seed of the woman*," and the typical ceremony of *ablution*, which seems to have been generally adopted after the deluge, must have been a figure of the spiritual cleansing from the defilements of sin, alluded to 1 Pet. iii. 21, 22.

* "Universal as may be the consciousness of sin, and therefore the fear of punishment, I cannot conceive how all men, *without any teaching from above*, should unanimously have hit upon so extraordinary a notion respecting the best mode of appeasing the Deity, as that which constitutes the essence of piacular sacrifice. Is it probable, that the whole world, *uninstructed and unauthorized*, should have gratuitously taken up the persuasion, that, if a living victim were devoted to God after a certain ceremonial, the sins of the offerers would be imputatively transferred to the victim, and that the divine wrath would rest upon it instead of them; such an opinion is so arbitrary yet so universal, that all nations must have received it from some common source. But this brings us up to the first ages of the world, when man immediately conversed with God. Would the piety then of Adam or of Noah have ventured to propitiate the Deity by what, *if it were unauthorized and unrequired*, would have been a mere act of superstitious will-worship? For what superstition can be more gross, than to believe, *without any authority for so believing*, that God will transfer the sins of the sacrifier to his sacrifice, and that thus the sacrificer himself shall be pardoned? The old pagans judged more rationally; for they are unanimous in ascribing the origin of sacrifice to a Divine command. Dr. Magee very sensibly exposes, and vigorously maintains, the same opinion." *Faber Horæ Mosaicæ*, vol. 2. p. 239, *note*.

Thus all had a sufficient knowledge of God, to serve for the foundation of *a saving faith*, and of *a moral practice*. They might have understood "*that the worlds were framed by the word of God, so that things which are seen were not made of things that do appear.*" But, "*when they knew God, they glorified him not as God,*" they glorified him indeed, but under symbolic representations;* and having once deviated from the safe path of REVEALED TRUTH, "*their foolish heart was darkened.*" Their discoveries in astronomy, and other sciences, made them fancy themselves "*wise,*" and so "*they became fools.*" See Wisdom xiii. for a picture of the progress of idolatry, also ch. xiv. 27.

But the denial of the true God was not the *first sin* that drew down the righteous vengeance of the *judge of all the earth* (Gen. xviii. 25.) upon the descendants of Noah. In the days of Abram, the king of *Egypt* is not represented as resisting the divine warnings (Gen. xii. 17-20.) *Abimelech* king of *Gerar*, appeals to God as to the uprightness of his intentions, and speaks of his people as "*a righteous nation,*" and God expressly declares, that He *had withheld him from sinning against* Him. Gen. xx. 3-7. Idolatry was not the sin of *Sodom* and *Gomorrah*, and the other cities of the plain, but "*pride, fullness of bread, and abundance of idleness; neither did they strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me, therefore I took them away, as I saw good.*" Ezek. xvi. 49.

* They framed certain symbolical or figurative representations of THE TRUE GOD, under the forms of *beasts*, *birds*, and *fishes*, expressive of their peculiar excellencies or powers; as the horns or strength of the *bull*, the milk or nourishment of the *cow*, the swiftness and sharp-sightedness of the *eagle* or *hawk*, the wisdom or cunning of the *serpent*, &c. until at length, the symbols were forgotten or perverted by the vulgar, into the most grovelling and senseless materialism on the one hand, or bestial idolatry on the other." *Hales* Anal. vol. ii. p. 255.

F.

To those who thus abused the light they had, more could not be expected to be given; but this was not the case with faithful and obedient Abram, and under him we shall see a clearer manifestation of the divine purposes. (Compare Ps. xxv. 12-15.) To him *were the promises made*, the promises not only of temporal prosperity, but of the everlasting covenant, to be transmitted through him and his seed (Gal. iii. 8, 9, 16,) to all the nations and families of the earth. Gen. xii. 2, 3. To him, God, who had hitherto revealed himself in dreams and voices, "*appeared*" personally* as the second person of the blessed Trinity. Gen. xvii. 1.

* "The person who appeared to him called himself the ALMIGHTY GOD, and can be conceived to be no other person than our blessed Saviour. We read of no divine appearance to any person before the days of Abraham,† who was the first who *built an altar to*, and worshipped *THE LORD, who appeared to him*. Gen. xii. 7. Adam heard the voice of God many times. Gen. ii. 16, 18, iii, 8, 9. God spake to Cain, ch. iv. 9, 15, to Noah, vi. 13; vii. 1, viii. 15; ix. 1, 8, 12, 17; and probably to many others of the Antediluvians; but it is no where intimated, that the *the* LORD *appeared* unto any one person, until we are told that he appeared unto Abraham; and then it is observed as what had not been before practised, *that Abraham built an altar unto the* LORD, *who appeared to him*, (Gen. xii. 7.); so that Abraham seems to have been the first person who knew or worshipped this LORD. Man, before he had received fresh and farther revelations than had been made to the world, worshipped Jehovah Elohim, the true and living GOD, but they worshipped GOD whom no man had ever seen, nor could see, and whom Job therefore believed to be invisible. Job. ix. 11. But the descendants of Abraham, Isaac, and Jacob, and their children, worshipped not only the invisible God, but this LORD also." Shuckford, Con. vol. 2. p. 9, and 395.

† Mr. Faber supposes there might have been several visible descents of the Saviour previous to the time of Abraham, see p. 225, 226 of this work. The reader is also referred to Mr. Faber's work. Horæ Mosaicæ, vol. 2. ch. 2, where the subject is discussed at large.

Abraham saw, by faith, the day or coming of Christ, and was glad. John viii. 56. We may also suppose him to have had some notions respecting the resurrection, typified in the restoration of his son Isaac, after having *in will* sacrificed him, in obedience to God. Heb. xi. 19. By the same type God rejected human sacrifices, though those that knew not God (would not know him,) wrested it into a precedent for those horrid rites *which the* LORD *hateth*. Deut. xii. 31. In the person of Melchizedek, Abraham saw a type of the threefold office of the Messiah. "Although sacrifices were offered from the beginning, yet this is the first person to whom the title of high priest is given, as called to that office in a special manner. The *divinity* of CHRIST's *person*, the *eternity* of his *office*, and the *infinite value* of his *oblation*, were shadowed forth by him. Melchizedek is introduced into the sacred story, as one descending from heaven, and ascending thither, without any account of his birth or death. Heb. vii. The silence of the scripture is mysterious; for the spirit conducted holy men in their writings. The Levitical priests descended by natural generation from their predecessors, and had successors in their office, which were annexed to the race of Levi. But Melchizedek is represented *without father and mother, without beginning and end of days*, whose priesthood was permanent in itself. For things and persons have a double being, *real* in themselves, and *notional* as they exist in the mind; so that no mention being made of his coming into the world, or leaving it, the silence of the scripture is equivalent to his continual duration. Now in this was an *adumbration* of CHRIST, who was the eternal son of God, and really came from heaven to execute his office, and ascended thither. And, although his oblation was finished on the earth, yet the effects of it shall be eternal to his people, and the glory of it in himself. The Apostle observes another resemblance between the supreme quality of Melchizedek king of Salem, and JESUS CHRIST; *Melchisedek.*

he was king of *Righteousness* and *Peace*; he governed his subjects in righteousness, and never stained those hands with human blood that were employed in the sacred office of the priesthood. And, by those glorious titles, are signified the benefits our SAVIOUR conveys to his people. He is the true king of *Righteousness*; by which, is not intended the righteousness that justifies before God, in which respect, he is called *the* LORD *our Righteousness*, and is said *to have brought in eternal righteousness*, for that respects his priestly office; in that quality he acquired it. But that title signifies his giving most righteous laws, for the government of the church, and his dispensing righteous rewards and punishments, eternal life and death, by which he preserves the majesty of his laws, and secures the obedience of his subjects. And he is King of Peace; by which we are not to understand his temper and disposition, nor our *peace with God*; for reconciliation is grounded on his *sacrifice*; nor peace with *conscience*, the *effect* of *the other*; but *that* which depends upon his royalty. As the King of *Peace*, he keeps his subjects in a calm and quiet obedience; all their thoughts and passions are regulated by his will. The laws of secular kings are only exposed to the eyes, or proclaimed to the ears of their subjects; but *his* are engraven in their *hearts*. By the inward and Almighty efficacy of his spirit, he *inclines* them to their universal duty; and will bring them to everlasting peace in his glorious kingdom." *Bates's Harm. Div. Attrib.* p. 495.

Circumcision a type of regeneration.

In the rite of circumcision (ordained B. C. 1897) was prefigured the Gospel graces of *repentance*, *humility*, (Lev. xxvi. 40-42.) *temperance*, *self-denial*, &c. &c. the fruits of the spirit when God has *circumcised the heart*. Deut. xxx. 6; Rom. ii. 28, 29; Phil. iii. 3; Col. ii. 11.

Besides the revelations relating to the Messiah, God was pleased to foreshew to Abraham the temporal fortunes of his posterity, and of those nations with whom they should

be connected, viz. the *Canaanites*, *Egyptians*, &c. Gen. xv. 13-21. From Abraham, by Isaac, descended the Israelitish nation; by Ishmael, the twelve nations mentioned Gen. xvi. 6-12; xxv. 12-18; 1 Chron. i. 29-31, and called in common, *Ishmaelites*. By his wife Keturah, Abraham had six sons, (Gen. xxv. 1-4; 1 Chron. i. 32, 33,) called in common, *Midianites*. The children of Lot gave name to the *Moabites* and *Ammonites*. These, therefore, were all born under the *blessing* pronounced upon Shem; but, by *mingling with the heathen, and learning their works*, and joining them in aftertimes against the people of God, to defeat His known purposes, they became obnoxious to a separate curse, individually pronounced against them, as will be shewn in their respective histories.

Abraham seems to have entertained a great horror of the injustice of usurpation (the characteristic sin of the Hamites, see p. 220,) so that he did not attempt to appropriate to himself any portion of the *land of Promise*, but faithfully waited the appointments of God, which had allotted that land to the sons of Jacob (see p. 219. The same pious hatred of usurpation, made him give portions to the sons of Keturah, and "*he sent them away from Isaac his son, while he yet lived*," eastward, into the east country. Gen. xxv. 5, 6, that is, to the original lot of his family. With them, however, they must have carried the knowledge of the true God, and therefore, were responsible for the sin of idolatry into which they afterwards fell.

G.

To Isaac, the covenant was twice confirmed by special revelation from God, (Gen. xxvi. 1-5, 24, 25,) and he "was himself a remarkable type of CHRIST, in his voluntary devotement of himself in the prime of life, and in his carrying the wood for the burnt sacrifice on his shoulders,

as Christ, his cross,* the beloved son of his father, as CHRIST of God." Gen. xxii. 1-18.

The fortunes of his sons, that the elder should serve the younger, were revealed to their mother Rebecca, previous to their birth; (Gen. xxv. 23.) a circumstance which has afforded subject of complaint to the inconsiderate, who pretend that Esau was injured by this preference of his brother. Such persons do virtually "*say to Him that formed them, why hast thou made me thus?*" (Rom. ix. 20.) there could be no injustice in forming one *vessel unto honour, and another unto dishonour.* The injustice lay with the parents of Esau and Jacob, who knowing the predetermined will of God respecting them, neglected to furnish them with the *knowledge, habits,* and *dispositions, suitable to their allotted circumstances;* Rebecca must have been deficient in *trust* in God's appointments, or she could not have sought to compass their accomplishment by *fraud* and *deception.* Isaac was equally culpable in his design of blessing Esau, contrary to the known and declared will of God, see the history, Gen. xxvii. The birthright was, however Jacob's, predeterminately *given* him by God, (Gen. xx. 23,) and *profanely sold* to him by Esau, ver. 34; Heb. xii. 16.† Isaac was probably recalled to a sense

* This is not the observation of Christian divines only, the Jews themselves have so understood it: the *lesser Bereshith*, on the passage, "and *Abraham* took the wood of the burnt offering, and laid it upon his son," observes in a note, "*as a man carries his cross on his shoulders.*" *Pearson, on the Creed*, p. 200. *Dr. Hales's Anal.* vol. ii. p. 140.

† The Apostle, Rom. ix. 11-16, explains the reason of this preference which may, indeed, be ranked amongst those *allegories* (Gal. iv. 21-31,) by which God was pleased to exemplify the doctrine of salvation, by *the promise and free grace. Isaac* was preferred before *Ishmael*, and *Jacob* before *Esau*: but this preference regarded them only as vehicles, by whom, *the promises* were *conveyed* to the *spiritual seed of Abraham*,‖ the faithful amongst "*all the*

of his duty by the troubles in which the competition of his sons, and its consequences, had involved him, (Gen. xxviii. 1-5,) and Esau seems to have acquiesced in the Divine decrees, for he attempted not to interfere with the inheritance of Jacob, but retired to the territory allotted to him in Mount Seir (Deut. ii. 5; Josh. xxiv. 4,) and which was named after him, the *land of Edom*, or Idumea. From him descended the Edomites. Gen. xxxvi.; 1 Chron. i. 35-54.

H.

Jacob, as well as his father and grandfather, had several special revelations from God relative to the establishment of the spiritual covenant in his family, and for guidance in his temporal affairs, (Gen. xxviii. 12-15; xxxi. 3, 11, 13; xxxii. 1, 24-30; xxxv. 1, 9-15; xlvi. 2-4;) and at his death, was enlightened to foretel the fortunes of his twelve sons, and their posterity, and to point out the MESSIAH as descending from the tribe of Judah.* Gen. xlviii., xlix. As typical revelations to Jacob, we may consider his Divine vision of the ladder, (Gen. xxviii. 10-18.)† and his myste-

families and nations of the earth." Gal. iii. 7-9. It was not a *temporal blessing*, for, if we examine into the history of the *excluded ones*, we shall see that *Ishmael*, in this respect, equalled Isaac, Gen. xvi. 11, 12; xvii. 20; xxi. 13-20; xxv. 12-18; and Esau was in possession of great temporal wealth and honours, while Jacob was a *hireling* to his uncle. Compare Gen. xxxii. 3-13; xxxiii. 1-16, with xxxi. 38-42; xlvii. 9.

* Gen. xlix 10. "There are three things of great consequence mentioned, of which the first is, that the sceptre, or royalty, shall not fail in this respectable tribe till Shiloh, the MESSIAH, shall come; secondly, that a lawgiver, or rather, as most very properly express it, an *expounder of the law*, shall not fail; consequently, the law itself shall be in force, till the time of that divine person's appearance. Lastly, to *Him* shall be the gathering, or union, of the Gentiles." *Bryant.*

† This ladder may be considered either 1st, *literally*, and so it represented to Jacob the providence of God, who, though he dwell in

rious wrestling with God in the form of a man.* Gen. xxxii. 24-29.

Joseph was similarly enlightened at his death, to confirm the promises respecting the return to Canaan. Gen. L. 24, 25. The prophetic dreams of Joseph, Gen. xxxvii. 5-11, (compare xliii. 28.) of the servants of Pharaoh, (Gen. xl.) and of Pharaoh himself, (Gen. xli.) introduce us to the symbolic imagery of prophecy, and prepare us for those visions by which the revelations of God were afterwards made known to the Prophets.

I.

After the death of Joseph, (B. C. 1635,) more than a century elapsed before any farther revelation was received, during the greater part of which time the Israelites suffered from Egyptian persecution, according to the revelation of God to Abraham, Gen. xv. 13, but when Moses,

heaven, extends his care and government to the earth, and particularly makes use of the angels as ministring spirits for the good of his people. And these angels do not appear idle, or standing still, but always in motion, either ascending to God, to receive his commands, or descending to earth for the execution of them, which was a most seasonable vision for Jacob, in his sad and sorrowful condition, that he might see, that though he was forsaken and persecuted by men, and forced to flee away secretly, for fear of his life, yet he neither was, nor should be, forsaken by God in this whole journey. Or, 2, *mystically*, and so it represents CHRIST, by whom heaven and earth are united, who is called *the way* to heaven, which this ladder was, who, as the head of angels, is perpetually sending them forth either to God, or from God to minister to the heirs of salvation, (Heb. i. 14,) and this explication, or accommodation of this vision, is warranted by our Saviour himself. John i. 51. *Poole's Annotations.*

* "The successful struggle which Jacob maintained, was intended to convey to him an assurance of that deliverance from the hand of Esau, which he had piously entreated. St. Jerome understands it as figurative of spiritual conflicts which we are to maintain." *Dr. Gray's Key to Old Testament*, p. 89.

their destined deliverer, came to be eighty years of age the appointed servitude being ended, and the *iniquity of the Amorites*, and other Canaanitish nations arrived *at the full*, *God brought them out with great substance*, having *judged* the nation that had oppressed them, (B. C. 1491). Compare Gen. xv. 13, 14, with Exod. xii. 29-36.

FOURTH PERIOD, J.

To Moses, a new dispensation was given; one that should remain in force until the promulgation of that of which it was a figure. The law, comprehending the whole Mosaical œconomy, civil, as well as ecclesiastical, was, "*a shadow of good things to come*," (Heb. x. 1.) and formed in all its parts, a symbolic anticipation of the Christian church. As, *the ark of the tabernacle*, divided by the *vail*, the *holy* from the *most holy* place, concealing the *spiritual signification* of the *Levitical ordinances*, which *vail* has been removed by Christ's propitiatory sacrifice of himself. Heb. ix. The *Jewish sacraments* of *circumcision*, and the *Passover*, are replaced in the *Christian church* by *Baptism*, and the *Lord's Supper*, the former being the prescribed mode of *regeneration* or *initiation* into the privileges of the *Christian covenant*, the latter, the instituted made of *renovation*, *sanctification*, and *gradual perfection* of the *Christian life*. See Hales's Anal. vol. ii. p. 983. Of the Festivals, also, we remark that in the *Passover*,* the sacrifice of Christ, *our Paschal Lamb*,

Jewish Law.

Jewish Sacraments.

Jewish Festivals.

* "The Paschal lamb, in its first institution, had an expiatory efficacy, (Exod. xii. 13,) for God, by looking on that blood, averted the destruction from the *Israelites*, which seized on the *Egyptians*. This was the reason of the prohibition, that none should go out of the house till the morning, lest they should be struck by the destroying angel: not but that the Angel could distinguish the *Israelites* from the *Egyptians* abroad, but it was *typical*, to shew their security was in being, under the guard of the *Lamb's blood*, which

(Exod. xii. 5; 1 Cor v. 7, 8,) was typified, and is now commemorated in the Lord's Supper. Luke xxii. 8-20. John xix. 36. 1 Cor. xi. 23-25. 2, *The Feast of Weeks*, or of *Pentecost*, commanded to be held on the fiftieth day after the *wave sheaf*, or *first fruits* of the *barley harvest*, was offered, (Lev. xxiii. 10,) typified the effusion of the *holy spirit* upon the *Apostles* and *first fruits* of the *Christian church*, the fiftieth day after our LORD's resurrection, (Acts ii; 1 Cor. xv, xx.) and commemorated in our church on Whitsunday. 3d, The *Feast of Tabernacles*, (Lev. xxiii. 34-43,) in memorial of the deliverance of the Israelites from Egyptian bondage, considered by the Jews as typical of future deliverance by the MESSIAH, when he should come in *triumph*, to restore the kingdom to Israel. Hence, we find our SAVIOUR refusing to attend it *publicly* with his disciples, who besought him to shew himself to the world. "*Go ye up to this feast: I go not up yet to this feast; for my time is not yet full come.*" But he afterwards went privately, "*and about the midst of the feast, Jesus went up into the temple and taught.*" John vii. 2, 8, 14. "According to the Jewish traditions, founded on ancient prophecy, the grand defeat of Gog and Magog, the enemies of the church, shall take place on the *Feast of Tabernacles*, when the several months cleansing of the land shall expire, and the final restoration of the Israelites to their own land shall take place, (Ezek. xxxix. 12,) *and they shall keep the Feast*, Zech. xiv. 14-16." Hales's Anal. vol. ii. p. 270. See, also, Stanhope's Epis. and Gos. 1st Sunday in Advent.

was shed to spare theirs. Thus, the Apostle Peter tells us, (1 Pet. i. 18.) "*we are redeemed by the blood of the pure and perfect lamb.*" And he was represented by the *red heifer*, whose ashes, were the chief ingredient in the water of purification. *For, if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge the conscience?*" Heb. ix. 13, 14. Bates's Harmony of the Divine Attributes, p. 252.

The institution of the sabbath-day commemorative of the rest of God, after the works of creation, (see p. 215,) extended to the *land* in the *Sabbatical year*, and to the *persons of slaves*, and *abolition of debts*, (whence it was also styled the *year of release*) and still farther amplified in the *Jubilee*, held every seventh sabbatical year, celebrated with great solemnity, proclaiming, by the sound of the trumpet, the abolition of all debts, the release of all captives, the recovery of all possessions sold or mortgaged, and the dispensing of religious instruction to the poor, during the Feast of Tabernacles; the spiritual import of all which is made obvious by the words of our SAVIOUR, (who began his public ministry on a *Jubilee*) alluding to the prophecy of Isaiah: "*the spirit of the* LORD *is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind: to set at liberty them that are bruised, to preach the acceptable year of the* LORD. Luke iv. 18, 19. Isa. lxi. 1, 2. *Sabbath.*

From the expression of St. Peter, that one day is with the Lord as a thousand years, and a thousand years as one day, some of the ancient fathers of the church have supposed that each day of the creation was typical of a thousand years of the world's age, and that the millenium will begin with the seventh or sabbatical millenary. In proof of this they observe, that the *sun* was created on the fourth day, as Christ our *Sun of Righteousness* arose in the fourth millenary of time. Bp. Newton Dis. vol. 2, p. 372. *See also Sacred Hist, p. 81, note, of this work.*

The various sacrifices and offerings described (Lev. i-xvii. inclusive,) presented through the *mediation of the high priest*, prefigured those required of Christians, and made for them by the REDEEMER. But particularly the sacrifice of atonement (Lev. xvi. 2, &c.) affording an absolute *portrait* of the office and ministry of our blessed SAVIOUR. "Of all the legal sacrifices, this was *Sacrifices and Offerings.*

the most solemn and important, to be offered on the tenth day of the seventh month, by the high priest alone, for the sins of the whole nation.

On this day only in the course of the year, was the high priest permitted to enter the sanctuary (except upon the removal and setting up again of the Tabernacle,) and not even then without due preparation, under pain of death; all others being excluded from the tabernacle during the whole ceremony. Lev. xvi. 2-17.

Preparatory thereto, he was to wash himself in water, and to put on the holy linen garments, with the mitre, and to bring a young bullock into the outer sanctuary, and to present it before the LORD, to be a *sin offering* for *himself*, and his household, including the *priests* and *Levites*, and a ram also for a *burnt offering*. xvi. 3, 4.

He was then to take two young goats, and present them before the LORD at the door of the tabernacle, to be a *sin offering* for the whole congregation of Israel, and a ram also for a *burnt offering*. xvi. 5.

He was then to cast lots upon the two goats, which of them should be sacrificed as a *sin offering* to THE LORD, and which should be let go for a *scape goat* into the wilderness.

After this, he was first to sacrifice the bullock, as a sin offering for himself and his household, and to take some of the blood into the inner sanctuary, bearing in his hand a censer, with incense burning, kindled at the sacred fire on the altar, and to sprinkle the blood with his finger upon the mercy seat, and before it seven times; to purify it from the pollution it might be supposed to have contracted from his sins and transgressions during the preceding year.

He was then to sacrifice the allotted goat for the sins of the whole nation, and to enter the inner sanctuary a second time, and to sprinkle it with blood as before, to purify it from the pollution of the people's sins and transgressions of the foregoing year. After which, he was to purify, in like manner, the tabernacle and the altar.

He was next to bring the live goat, and lay both his hands upon his head, and confess over him all the iniquities, transgressions, and sins, of the children of *Israel*, putting them upon the head of the goat; and then to send him away by the hand of a fit person into the wilderness, to bear away upon him all their iniquities to a land of separation, where they should be remembered no more.

After this atonement, he was to put off his linen garments, and leave them in the sanctuary, and to wash himself again in water, and to put on his usual garments; and then to offer *burnt offerings* for himself, and for the people, at the evening sacrifice. Lev. xvi. 3-28.

The whole of this process seems to be *typical*, or prefigurative of the grand *atonement* to be made for the sins of the whole world by JESUS CHRIST, "the high priest of our profession." Heb. iii. 1. And a remarkable analogy thereto, may be traced in the course of OUR LORD'S ministry.

He began it with personal purification at his baptism, to "fulfil all *legal* righteousness," Matt. iii. 13-15. Immediately after his baptism, he was led by the impulse of the HOLY SPIRIT into the wilderness, as the true *scape-goat*, who "bore away our infirmities, and carried off our diseases." Isai. liii. 4-6; Matt. viii. 17.

Immediately before his crucifixion "he was afflicted, and his soul was exceedingly sorrowful unto death," when he was to be made a *sin offering*, like the allotted goat, Ps. xl. 12; Isai. liii. 7; Matt. xxvi. 38; 2 Cor. v. 21; Heb. i. 3; and "his sweat as great drops of *blood* falling to the ground," corresponded to the sprinkling of the mercy seat, Luke xxii. 44; and when to prepare for the sacrifice of himself, he consecrated himself in prayer to GOD, John xvii. 1-5; Matt. xxvii. 39-46; and then prayed for his household, his *apostles* and *disciples*, John xvii. 6-9; and for all *future believers* on him, by their preaching, John xvii. 20-26. He put off his garments at his crucifixion, when

he became the *sin offering*, Ps. xxii. 18; John xix. 23, 24; and as our spiritual high priest, entered *once for all* into the most holy place, heaven, to make intercession with God for all his faithful followers, Heb. vii. 24, 28; ix. 7-15; "who died for our sins, and rose again for our justification." Rom. iv. 25. Hales, Anal. vol. ii. p. 274.

The preparatory rites, the numerous oblations, with which the Jewish sacrifices were offered, typified the *inward purity* required of Christians, and obtained for them, by the influence of the HOLY SPIRIT, Isai. xliv. 3, John xiii. 8, and by the blood of the all-sufficient sacrifice, and as such were understood by the Jews, probably even in the time of Moses; their spiritual signification was, however, fully conceived by David, see Ps. xxvi. 6; l. 8-23; li. 8; lxix. 30, 31; and plainly intimated by Isaiah, i. 16; Jer. ii. 22; iv. 14; and we observe, that when unaccompanied by such spiritual purity and obedience to the law, they were rejected by God, declared to be vain, an *abomination*, and *hateful* to him. Isai. i. 11; lviii. 4; Hos. vi. 6; Amos v. 21; Prov. xv. 8; xxi. 3; xxviii. 9.

Brazen Serpent. The brazen serpent lifted up in the wilderness, for the recovery of those who had been bitten by the fiery serpents (Numb. xxi. 6,) typified the lifting up of CHRIST upon the cross for the salvation of the faithful, who *look to him* for *redemption*, and *live to him*, as their sole hope. "Why must a serpent of brass be elevated on a pole? Could not the divine Power recover them without it? Why must they *look* towards it? Could not a healing virtue be conveyed to their wounds but through their eyes? All this had a direct reference to the mystery of CHRIST, and expressed the manner of his death, and the benefits derived from it. Therefore CHRIST, being the minister of the circumcision, chose this figure for the instruction of the Jews, John iii. 14. The biting of the Israelites by the fiery serpents doth naturally represent the effects of sin, that torment the conscience, and inflame the soul with the appre-

hension of future judgment. And the erecting a brazen serpent upon a pole, that had the *figure*, not the *poison* of those serpents, doth, in a lively manner, set forth the lifting up of JESUS CHRIST on the cross, who had only the *similitude of sinful flesh*. The *looking* towards the brazen serpent, is a fit resemblance of *believing* in CHRIST crucified for salvation. The *sight of the eye* was the only means to derive virtue from it; and the *faith of the heart* is the means by which the sovereign efficacy of our Redeemer is conveyed." John vi. 40. See Cruden's Concordance, upon the word *serpent*.

The whole Jewish polity, civil and ecclesiastical, formed in fact, a remarkable analogy between the moral and spiritual government of God, as may be inferred from the words of Moses himself, "*See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the* LORD *thy* GOD, *to walk in his ways, and to keep his commandments, and his statutes, and his judgements, that thou mayest live and multiply*, &c. Deut. xxx. 15-20. CHRIST was *the end of the law for righteousness to every one that believeth*. Rom. x. 4.

The deliverance from Egyptian bondage, by Moses, typified the redemption of man from the bondage of sin by Christ. The passage through the Red Sea, baptism (1 Cor. x. 1.); the manna, the spiritual bread of life (John vi. 31-35, 48-51; 1 Cor. x. 3; Rev. ii. 17.); the water from the rock,* *that* water, of which those who drank should never thirst. John iv. 14. "We are taught by the writers of the New Testament, to consider this part of the Jewish

* "The rock that refreshed the *Israelites* in the Desert, did not pour forth its miraculous waters, till it was *struck* by the *rod of Moses*, to instruct us, that CHRIST, our *spiritual rock*, must be struck with the *curse of the law*, the *mystical rod of Moses*, to communicate the waters of life to us, that is, the *spirit*, which is represented in Scripture, under that element." Bates's Harmony of the Divine Attributes, p. 370.

history as one continued figure or allegory. We are told that there is another *spiritual Israel of God*, other *children of Abraham*, and *heirs of the promise*, another *circumcision*, another *Egypt*, from the *bondage* of which they are *redeemed*, another *wilderness*, *through which they journey*; other dangers and difficulties, which there await them; other *bread* from *heaven*, for their support; another *rock* to supply them with *living water*; other *enemies to overcome*; another *land of Canaan*, and another *Jerusalem*, which they are to *obtain* and *possess for ever*." Bishop Horne's Com. on the Psalms. Preface, vol. i. p. 35.

Such were the *typical prophecies* in the time of Moses; of the oral ones which he was inspired to utter, we observe those relating to the conquest of *Canaan*, the defeat of the *Moabites* and *Edomites*, the settlement of the *Israelites* in the *land of promise*, (Exod. xv. 14-17; xxiii. 22, 23,) and the protection of their property during their attendance at the three great festivals,* Exod. xxxiv. 23, 24. These were given in the first year of the departure out of Egypt, (B. C. 1491); at his death, (B. C. 1451) he was inspired to furnish the Jews with an anticipated history of their posterity, to the end of time, as the blessings, (Lev. xxvi. 2-13; Deut. xxviii. 1-14; the *temporal* being also figurative of the *spiritual*) and judgments, (Lev. xxvi. 1-14; Deut. xxviii. 15-31;) conditionally pronounced upon their obedience or apostasy, gradually advancing in severity, in proportion to the resistance made to them; their captivities, under the Assyrians and Babylonians, (Lev. xxvi. 33-35; Deut. xxviii. 32-48,)

Prophecies of Moses.

* Observe here, that God does not merely promise to protect the property of His people, but to protect it by *governing the hearts* of their enemies, "neither shall any man *desire* thy land." What an encouragement is this to "trust in the Lord, and be doing good," certain that nothing shall harm us if we be followers of that which is good. (1 Pet. iii. 12, 13.) and "*If God be for us, who can be against us?*" Rom. viii. 31; Psalm xlvi. 7-11; lvi. 4; cxviii. 6-9.

and under the Romans, (Deut. xxviii. 49-68); their dispersion into all nations, and falling into general and proverbial contempt, (Deut. xxviii. 64-68); their return to their own land, a pledge of their final conversion and restoration, (Lev. xxvi. 44; Deut. xxx,) and the punishment of their enemies, ver. 7. In the last blessing of Moses, (Deut. xxxiii.) we find a circumstantial confirmation of the dying blessing of Jacob respecting the twelve tribes. Gen. xlviii, xlix. "Moses was himself an eminent type of CHRIST: and, between his character, and that of the MESSIAH, there is so exact a parallelism, that it cannot fail to strike even the most superficial observer. As Moses was delivered, when an infant, from the slaughter of the Hebrew children, so was Christ delivered, during the period of his infancy, from the slaughter of all the male children of a certain age that were in Bethlehem. As Moses conversed with God face to face, an honour granted to no other prophet; so did Christ, in an especial manner, receive illumination from his Father. As Moses was appointed a lawgiver, to conduct his people from the slavery and misery of Egypt into the land of Canaan: so, Christ is our lawgiver, with supreme power to lead us from the Egypt of sin, and from the bondage of Satan, into the heavenly Canaan, where there is fulness of pleasure at the right hand of God for evermore. As Moses stood in the gap, between the Lord and the people, in order to avert the wrath of heaven, (Psalm cvi. 23,) so does Christ intercede for us before the throne of God, that his fearful indignation may be turned away from us. As Moses was meek above all men, so Christ, when reviled, reviled not again, but prayed even for his murderers. When Moses was in the Mount, he fasted forty days; when Christ was in the wilderness, he also fasted during the same space of time." *Faber's Horæ Mosaicæ*, vol. ii. p. 315.

This typical resemblance of Moses to Christ is established by God himself, (Deut. xviii. 18, 19,) "*I will*

raise them up a Prophet from among their brethren, LIKE UNTO THEE, *and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.*"

K.

The prophecies of Balaam were nearly contemporaneous with those of Moses. Though himself a most wicked and impious person, he was yet a very remarkable witness against the heathen nations; proving, that in their idolatries and immoralities, they sinned *wilfully*, and not through ignorance of the Divine laws and attributes. Numb. xxiii. 19-24; xxiv. He points out to the Moabites, and other enemies of the Jews, the distinguishing characteristics of that people; their separation (by the peculiarity of their civil and ecclesiastical laws*) from all other nations. (Numb. xxiii. 9); their innumerable increase; their happy prospects in death, ver. 10; the truth and immutability of God's promises, ver. 19; the safety of Israel, under his protection, ver. 23; their pre-eminent power and strength, symbolized by "*a great lion*" and "*a young lion*," (the ensign on the standard of the tribe of Judah,) (ver. 24, and again, ch. xxiv. 9, in the very words of Jacob, Gen. xlix. 9.) The supremacy of *Jacob* over *Esau* (in his descendants the Amalekites, described by *Agag*,† the name common

* It was not, however, *entirely* or even *principally* owing to the peculiarity of the Jewish law, that the *individuality* of the nation was preserved; for, we find the Jews "*dwelling alone, and not reckoned among the nations*," though they occasionally "*mingled among the heathen, and learned their works*," and neglected the laws and statutes of Moses. Their *separation*, therefore, was a standing proof of God's truth and power, and of the Divine inspiration of this prediction of Balaam, confirmed by Moses. Deut. xxxiii. 28.

† A different exposition of this part of Balaam's prophecy is propounded by several authors; Dr. Hales inserts *Gog* where the

to their kings) Numb. xxiv. 7, in confirmation of the original revelation to their mother Rebecca before the birth of the brothers, (Gen. xxv. 23.) and ratified afterwards, by the blessing of Isaac, ch. xxvii. 28-40. Balaam proceeds to point out the coming of the "*Star out of Jacob*," (David,) and his conquests over *Moab*, *Edom*, *Amalek*, and the *Kenites;* the Assyrian captivity of the latter with the *Israelites;* the succeeding subjection of *Asshur*, and *Eber*, by the *Grecians* and *Romans*, *(Chittim,)* and the final destruction of the two latter powers. Numb. xxiv. 17-24.

Various opinions have been expressed as to the object alluded to by Balaam, by the title of "*a Star out of Jacob*;" "but most Jewish, as well as Christian writers, apply it *primarily*, perhaps to *David*, but, *ultimately*, to the MESSIAH, as the person chiefly intended, in whom it was to receive its full and entire completion. Bishop Newton's Discourses, vol. i. p. 82. The same author, adds, (page 84,) "And it must be acknowledged, in favour of this opinion, that many prophecies of Scripture have a double meaning, literal and mystical, respecting two events, and receive a twofold completion. *David*, too, was in some things a type and figure of the MESSIAH. If, by destroying all the children of Sheth, be meant ruling over all mankind, this was never fulfilled in David. A star did really appear at our SAVIOUR's nativity, and, in Scripture, he is styled "*the day star*," (2 Pet. i. 19); "*the morning star*," (Rev. ii. 28); "*the bright and morning star*, (xxii. 16,) perhaps, in allusion to this very prophecy."

Mr. Faber calls these prophecies, "the last voice of Patriarchism: for, the Levitical dispensation, having been ordained in the wilderness, was now on the point of being nationally established in the promised land, and of being thus set forth to the Gentiles, as the future organ by which

English text reads *Agag*. "*His king shall be higher than Gog*," applying the prophecy to the northern nations alluded to by Ezekiel xxxviii. 1-17.

God would communicate with man. The last true prophet, therefore, of the general house of Seth and Noah, was constrained by the Holy Spirit, with whatever reluctance, to pronounce the inauguration of a new system, to dissolve, consequently, the former system; and yet, by announcing the future appearance of a victorious Saviour, to leave the haply penitent Gentiles neither in despair, nor in ignorance. Accordingly, we find that a lively expectation of some potent deliverer and reformer, the conqueror of the serpent, and the progeny of the High Supreme, derived, partly, from the long remembered discourse of Balaam, and, partly, from still more ancient Abrahamic, or Noetic, tradition, never ceased to prevail, with more or less distinctness, throughout the entire Pagan world, until the eastern Magi, guided by a preternatural meteor, came to seek the Star, who was destined to rise out of Israel, and to exterminate all the Tymphonian votaries of Idolatry. From this time, however, except through the medium of God's chosen people, the apostate children of Noah, who had adopted the worship of the creature, rather than that of the Creator, had no intercourse with heaven: so that, when at length the day-spring from on high visited them, they were found, notwithstanding some feeble scintillations of old patriarchal light, walking in gross darkness, and dwelling in the very land of the shadow of death." Horæ Mosaicæ, vol. ii. p. 98.

L.

After the death of Moses, the medium of communication with the Deity, was by Urim and Thummim;* and no

* The method of consulting God, by Urim and Thummim, was as follows. The high-priest, wearing "*the breast*-plate of judgment," (a principal part of the pontifical dress, on which was inscribed the words *Urim* and *Thummim*, signifying "lights and perfections," emblematical of Divine illumination, as the inscription on his mitre "*Holiness to the Lord*" was of sanctification, (Exod. xxxix. 30–37; Levit. viii. 8-9.) presented himself before THE LORD,

farther revelation seems to have been made except by *angels*,* or *Prophets*, sent to direct or reprove the people, upon special occasions of local import, (see Josh. v. 13-15; vi. 2-5; Judges ii. 1-5; vi. 11-40; xiii; 1 Sam. ii. 27-36.) until the time of Samuel, a period of more than 300 years. Under this period, we observe the first type, by which Christ was foreshewn to be "*the Captain of our Salvation*, (Josh. v. 13-15; Heb. ii. 10,) the *leader* of his people," (Isa. lv. 4.) who should hereafter come "*conquering, and to conquer*." Rev. vi. 2; Rom. viii. 37; 1 Cor. xv. 57. The first of these was *Joshua*, (called also *Jesus*,) Acts. vii. 45; Heb. iv. 8, whose name signified a *Saviour;* and all that Joshua did for the *temporal*, CHRIST shall do for the *spiritual Israel*, "*for he shall save his people from their sins*." Matt. i. 21. He shall lead his *redeemed* from *the*

to ask counsel on public matters; not in the inner sanctuary, which he presumed not to enter, but on the great day of national atonement; but without the vail, with his face towards the ark of the covenant, inside; and behind him, at some distance, without the Sanctuary, stood *Joshua*, the *Judge*, or person who wanted the response; which seems to have been given with an audible voice, from within the vail, (Numb. xxvii. 21,) as in the case of the *Israelites*, during the civil war with *Benjamin*. Judges xx. 27, 28, &c. &c. This mode of consultation subsisted under the Tabernacle, erected by *Moses* in the wilderness, and until the building of *Solomon's* Temple: after which, we find no instances of it. See *Hales's Anal.* vol. ii. p. 264. *Prideaux's Con.* vol. i. p. 197. *Cruden's Concordance on the Word Thummim*.

* The word *angel*, signifies "*messenger*," "*bringer of tidings*," and is applied to those intellectual and immaterial beings, whom God makes use of as his ministers, to execute the orders of Providence; (*see Cruden's Concordance, on the word angel*); but the *angel* who appeared to *Joshua*, (Josh. v. 13-15; vi. 2-5,) who "*came up from Gilgal to Bachim*," (Judges ii. 1-5,); who appeared to *Gideon*, (Judges xi. 11-40); and to *Manoah*, (Judges xiii,) was the same who appeared to Moses in *the burning bush*, (Exod. iii; Acts vii. 30, 34, 38,) and who there announced himself to be the God of Abraham, Isaac, and Jacob; he was, therefore, CHRIST, the second person of the Holy Trinity.

bondage of sin, through the *Jordan* of *death*, by his own power removing the waves which our sins have placed in our way. *Rahab*, who "*perished not with them that believed not*," (Heb. xi. 31,) and was received by marriage into the Jewish nation, may be considered as representing the redemption of sinners by Christ, from among the Gentile nations, a doctrine never omitted in any new prophecy or type, by which the Gospel, hereafter to be preached *to every creature*, (Mark xvi. 15,) was foreshewn. The actions of Gideon, Samson, and other captains of the Jews, furnish a continuation of the type first held out in the person of Joshua.

FIFTH PERIOD.

Hannah, the mother of Samuel, in her rapturous thanksgiving at his birth, predicted the judgments of God upon the enemies of Israel, and the triumph of the MESSIAH, see 1 Sam. ii. 1-10, and the corresponding passage, Luke i. 69, &c. Compare also, 1 Sam. ii. 26, with Luke ii. 52.

M.

The call of Samuel to the prophetic office, took place when he was only twelve years of age, and in this, he was a type of CHRIST, who visited the temple at the same age. Luke ii. 42-49. In the time of Samuel, "*the word of the Lord was precious* (or scarce), *there was no open vision*," as there had formerly been by *Angels* to *Joshua*, *Gideon*, *Manoah*, &c. &c.) The first revelation of God to him, related to the rejection of Eli from the high-priesthood, in consequence of the impiety of his sons, and his culpable disregard of it. 1 Sam. iii. 1-13. He was afterwards established as a prophet in Israel, and acknowledged as such by all the people, (ver. 19-21) and continued during his life, the medium of enquiry of God; and even after his death, foretold Saul's doom, (1 Sam. xxviii. 1-19; Ecclus. xlvi. 20;) "confirming, at the same time, the belief of a future state, by "*one who rose from the dead*," even under

the Mosaical dispensation, (Luke xvi. 30,) and who was the harbinger of OUR LORD's resurrection, under the *Christian*; a doctrine, indeed, which was the popular belief of both *Jews* and *heathens*; and, was only denied by philosophising infidels, such as the *Sadducees* and *Epicureans*. Acts xvii. 18-32; xxiii. 8. Hales's Anal. vol. ii. p. 360. His Divine mission was also manifested by the power of working miracles. 1 Sam. xii. In his time, "*schools of the prophets*" are first mentioned, and were probably established by him: for, he is alluded to as "*appointed over them*," (1 Sam. xix. 20.;) and from this time, there was a regular succession of prophets amongst the Jews,* who were "*teachers*" and "*enquirers*" of God; in the *former character*, their office was to inculcate the duties of the moral law, and to explain the *spiritual* meaning of the *Levitical ordinances*; in the *latter*, they received and communicated the revelations of God, respecting future events. They were also *intercessors* with God for the people; (1 Sam. xii. 23.) and Samuel in particular, "has placed the duty of *public intercession* on its firmest basis, the *sin* incurred by neglecting it, on the part of the *ministers* of religion, and of the *guardians* of the state." Hales's Anal. vol. ii. p. 339.

N.

Nathan seems to have been appointed as a prophet in the time of David, as Samuel had been during that of Saul. By him, David was prohibited from executing the design he had piously formed of building a temple for God; he at the same time communicated that signal prophecy which contained the last limitation of the blessed *seed of the woman*, or CHRIST, to the house and lineage of *David*, who should shortly build a spiritual Temple to THE LORD, and whose kingdom should be established for ever." 2 Sam. vii. 1-16.

* St. Peter, (Acts iii. 24,) dates the commencement of the prophetic evidences of the coming of CHRIST from *Samuel*.

Hales's Anal. vol. i. p. 366. It was to this temple, our LORD referred, (John ii. 19,) and of which, that built by Solomon, was *a type*. David received, "*by the spirit*," the pattern of this temple, (1 Chron. xxviii.) as Moses had received that of the Tabernacle. Heb. viii. 5.

"The prophecies of David, are interspersed through the Book of Psalms, which is expressly ranked by our LORD himself, among the prophetic books, testifying of him, (Luke xxiv. 44) describing his *lineage*, his *sufferings*, and his ensuing glory; (Matt. xxii. 42; Luke xxiv. 25-27;) such as Psalm cxxxii. his excellent commentary on Nathan's Prophecy, styling the promised son of *David*, the MESSIAH; which St. Peter applied to OUR LORD. Acts. ii. 30-31.

Psalm xxii. His *sufferings* and *crucifixion*, which the chief priests unwittingly quoted against him on the cross, "*He trusted in* GOD, *let Him deliver Him now, if He will have Him*," ver. 8; Matt. xxvii. 43; and OUR LORD applied to himself, "MY GOD! MY GOD! *why hast thou forsaken me?*" (ver. 1; Matt. xxvii. 46;) and *St. John*, to the partition of his garments among the Roman soldiers, ver. 18; John xix. 24.

Psalm xvi. His *death* and *resurrection*; applied to OUR LORD by St. Peter, (Acts ii. 25-31,) and by St. Paul, Acts xiii. 35, 36.

Psalm lxviii. His *ascension*, and *spiritual gifts* to his disciples; applied by *St. Paul*. Ephes. iv. 7, 8.

Psalm cx. His *exaltation*, *kingdom*, and *priesthood*; applied by OUR LORD to himself, as that spiritual son of *David*, whom David called LORD, (Matt. xxii. 44;) by *St. Peter*, Acts ii. 32-36; and by *St. Paul*, who explains from hence, the nature of his *kingdom*, (1 Cor. xv. 25-28,) and of his *priesthood*. Heb. vii, viii.

Psalm cxviii. His rejection by the *Jews*, and adoption of the *Gentiles*, and establishment of his *Church*; cited by OUR LORD, Matt. xxi. 42; expounded by *St. Peter*, Acts

iv. 11; 1 Pet. ii. 4, 5; by *St. Paul*, Rom. ix. 32, 33; Ephes. ii. 20, 21; and by *St. John*, Rev. xxi. 10-14., &c.

Psalm xlv. His *divinity* and *exaltation* above the *angels;* expounded, Heb. i. 8, 9; 1. Pet. iii. 22; Ephes. i. 22; Phil. ii. 9-11; and his *spiritual union* with his Church, and the happy fruits of it, Rev. xxi. 2, &c.

Psalm lxxii. This Psalm forms a concluding supplement to the preceding: it describes, in the most beautiful imagery, and the most lively colours, the *peaceful* glories of the MESSIAH's future reign; his *righteousness*, or impartial administration of justice; the universal *homage* and *worship* to be paid to him; the *perpetuity* of his dominion, "*whose name shall endure for ever, in whom mankind shall be blessed, and whom all nations shall call blessed.* Magnificent predictions, utterly inapplicable to *Solomon*, but truly characteristic of CHRIST." Hales's Anal. vol. ii. p. 372.

"It is obvious, that every part of the Psalter, when explicated according to the Scriptural method, is rendered universally "*profitable for doctrine, for reproof, for correction, for instruction* in righteousness;" and the propriety immediately appears of its having always been used, in the devotional way, both by the *Jewish* and the *Christian church*. With regard to the Jews, *Bishop Chandler* very pertinently remarks, that "they must have understood *David their Prince*, to have been a figure of MESSIAH. They would not, otherwise, have made his Psalms part of their daily worship, nor would David have delivered them to the church, to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental article. Was the MESSIAS not concerned in the *Psalms*, it were absurd to celebrate, twice a day, in their public devotions, the events of one man's life, who was deceased so long ago, as to have no relation now to the *Jews*, and the circumstances of their affairs; or to transcribe whole passages from them, into their prayers, for the coming of the MESSIAH." Upon the same principle, it is

easily seen, that the objections, which may seem to lie against the use of *Jewish services*, in *Christian congregations*, cease at once. Thus, it may be said, are we concerned with the affairs of *David* and of *Israel*? Have we any thing to do with the *Ark* and the *Temple*? They are no more. Are we to go up to *Jerusalem*, and to worship on *Sion*? They are desolated, and trodden under foot by the *Turks*. Are we to sacrifice young bullocks, according to the law? The *law is abolished, never to be observed again*. Do we pray for *victory* over *Moab*, *Edom*, and *Philistia*; or *deliverance* from *Babylon*? There are no such nations, no such places in the world. What, then do we mean, when, taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions, before God? Assuredly, we must mean a *spiritual Jerusalem* and *Sion*; a *spiritual ark* and *temple*; a *spiritual law; spiritual sacrifices*; and *spiritual victories* over *spiritual enemies*; all described under the old names, which are still retained, though "*old things are passed away, and all things are become new.*" By substituting MESSIAH for *David*, the *Gospel*, for the *law*, the *church Christian*, for *that of Israel*, and the *enemies* of *the one*, for those of *the other*, the *Psalms* are made our own Nay, they are with more fullness and propriety, applied *now* to the *substance*, than they were *of old*, to the "*shadow of good things to come.*" Bishop Horne's Preface to Commentary on the Psalms.

SIXTH PERIOD, O.

The Canticles of Solomon, furnish an allegorical representation of the spiritual union between God and his church Matt. ix. 15; xxv. 1-13; John iii. 29; Ephes. v. 23-32; and Gen. ii. 24; Rev. xxi. 2-9.

P.

The missions of Elijah and Elisha, related principally to the Jews; the former began his ministry in Israel, in the

reign of Ahab, by predicting a drought of three years, B. C. 912, brought on, as it was afterwards removed, at the intercession of the prophet. 1 Kings xvii. 1; Ecclus. xlviii. 2-10; James v. 17-18. His miraculous subsistence, near the brook Cherith, (1 Kings xvii. 2-6) his prediction of the constant replenishing of the widow's cruise of oil, and barrel of meal, (ver. 7-16); his restoration to life of the widow's son, (ver. 17-24); his contest with the false prophets of Baal, (xviii.); his vision of the Divine presence, in the same place where it had formerly been vouchsafed to Moses, (xix.; Exod. xxxiii.); his prediction of the punishment of Ahab and Jezebel, (1 Kings xxi. 17-29) and its accomplishment, (xxii. 34-38; 2 Kings ix. 30-37); his prediction of the death of Ahaziah (2 Kings i. 2-4); the destruction by fire, of the presumptuous messengers of that impious monarch (ver. 5-12); the speedy accomplishment of his prediction (ver. 16-17); his miraculous separation of the waters of Jordan (2 Kings ii. 8); and his glorious translation to heaven in a fiery chariot, B. C. 896, prove his Divine authority and inspiration; but, the strongest evidence of this fact, may be found in the ascription of his "*spirit and power*" to the harbinger of "*the Sun of Righteousness*," by the Prophet (Malachi iv. 5-6); applied. Matt. xi. 10-15; xvii. 1-13; Mark i. 2, 3; Luke i. 17.

"*The spirit of Elijah rested upon Elisha*," who succeeded him in the prophetic office, B. C. 896. For his miracles, see 2 Kings ii. 12-14, where he parted the waters of Jordan with Elijah's mantle, (ver. 9-22) where he healed the poisonous waters; (ver. 23, 24) where, upon his curse, the prophane children were destroyed by bears; (iii. 11-20) where he procured a supply of water for the confederate kings of Judah, Israel, and Edom; (iv. 1-7) where he procured oil for the widow to pay her debts with; (ver. 8-17) where, by his prayers, he obtained a son for his Shunammite hostess, and (ver. 18-37) afterwards restored the child

to life; (ver. 38-41) where he cured the poisonous pottage; (ver. 42-44) where he entertained 100 men with "*twenty barley loaves, and full ears of corn*;"* (v. 1-19) where he healed the leprosy of Naaman, the Syrian, which he afterwards (ver. 20-27) transferred to his deceitful and avaricious servant Gehazi; (vi. 1-7) where he recovered the ax for the conscientious borrower of it, by causing the iron to swim; (ver. 8-23) where he discovered the plans of Benhadad, king of Syria, and afterward infatuated his army, till he drew it into the power of Jehoram, king of Israel, whom he rebuked, for wishing to destroy it. He foretold the relief of the city of Samaria from a famine (2 Kings vi. 24-33; vii.); and that Hazael would murder his master, the king of Syria, and oppress his subjects (viii. 7-15.) He died, B. C. 830, prophesying the defeat of the Syrians thrice, by Joash, king of Israel, (2 Kings xiii. 14-19,) "*and, after his death, his body prophesied*," (Ecclus xlviii. 13-14,) making his last miracle, the restoration of a dead body to life, when touched by the bones of the prophet, (2 Kings xiii. 20-21,) which Dr. Hales remarks "was the immediate work of God, and concurred with the translation of Elijah, to keep alive and confirm, in a degenerate and infidel age, that grand truth of a *bodily resurrection* which the translation of Enoch was calculated to produce in the Antediluvian world, and which the resurrection of CHRIST, in a glorified body, fully illustrated."

Q.

The sixth and seventh Periods of History, were the age of prophecy, being enlightened by the inspired predictions of the prophets, *Jonah*, *Amos*, *Hosea*, *Joel*, *Isaiah*, *Micah*, *Nahum*, *Zephaniah*, *Jeremiah*, *Habukkuk*, *Ezekiel*, *Obadiah*, and *Daniel*. The limits of this work will not admit of more than a chronological sketch of their respective missions,

* The loaves must have been small, as being brought by one man. *Poole.*

and the remark that they *confirmed* and *amplified* all preceding revelations of God upon the fundamental doctrine of salvation to the whole believing world by the MESSIAH;* mixed with historical predictions (of which the fulfilment in the nations they respectively referred to will be the best explanation,) which prove that God was the *moral Governor* of the universe; the *rewarder* of them that seek *Him;* and the *avenger* of all iniquity. These "*Holy men of God spake as they were moved by the Holy Ghost,*" (2 Pet. i. 21) a divine influence over, and illumination of the mind, enabling them to discern and communicate the will of God.

"The prophets, as might be expected, from the distinguished marks of Divine approbation which they received, seem to have been singularly qualified for the sacred ministry. It is not meant to include in this consideration, those persons of condemned, or ambiguous character, who are represented in Scripture as compelled occasionally to give utterance to the suggestions of the sacred spirit; but, confining ourselves to a contemplation of those who are declared to have been appointed servants of God, and whose inspired writings still continue to instruct mankind; it may be affirmed, that in the long and illustrious succession from Moses to Malachi, not one appears, who was not intitled to considerable reverence, by the display of great and extraordinary virtues. Employed in the exalted office of teaching and reforming mankind, they appear to have been animated with a becoming and correspondent zeal. No unworthy passions, or disingenuous motives, were permitted to interfere with their great designs. Not, indeed, that they

* Moses, the first and greatest of the prophets, having established God's first covenant, those who followed him, were employed in explaining its nature, in opening its spiritual meaning; in instructing the Jews; and, in preparing them for the reception of that second dispensation, which it prefigured." Dr. Gray's Key to Old Testament.

were always directed by the guidance of the spirit to undeviating propriety of life, since it is manifest that they sometimes acted as unassisted men subject to error; but, notwithstanding these failings, *which their own confessions have transmitted to us*, it appears, that in general, their passions were controlled in subjection to those *perfect laws* which they *taught*, and that the *strength* of their *convictions* rendered them insensible to secular attractions. When not immediately employed in the discharge of their sacred office, they lived sequestered from the world, in religious communities; or wandered "*in deserts, in mountains, and in caves of the earth;*" distinguished by their apparel, and by the general simplicity of their style of life.

The Prophets were the established oracles of their country, and consulted, upon all occasions, when it was necessary to collect the Divine will on any civil or religious question; and we hear of no schisms or divisions while they flourished. They even condescended to inform the people of common concerns, in trivial cases, in order to preclude them from all pretence, or excuse, for resorting to idolatrous practices, and heathen divinations; and they were always furnished with some prescribed mode of consulting God, or obtained revelations by prayer, (Jer. xxxiii. 3); for, we are not to suppose that they were invariably empowered to prophesy by any permanent or perpetual inspiration. These illustrious personages were, likewise, as well the *types*, as the *harbingers*, of that *greater Prophet* whom they foretold; and, in the general outline of their character, as well as in particular events of their lives, they prefigured to the Jews the future teacher of mankind. Like him, also, they laboured, by every exertion, to instruct and reclaim their countrymen; reproving and threatening the sinful, however exalted in rank, or encircled by power, with such fearless confidence and sincerity, as often excited respect The most intemperate princes were sometimes compelled,

unwillingly, to hear and to obey their directions,* though often so incensed by their rebuke, as to resent it by the severest persecutions. Then it was that the prophets evinced the integrity of their characters, by zealously encountering *oppression*, *hatred*, and *death*, in the cause of religion. Then it was that they firmly supported "*trial of cruel mockings, and scourgings: yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about, destitute, afflicted, tormented;*†" evil entreated for those virtues, of which the memorial should flourish to posterity, and martyred for righteousness, which, whenever resentment should subside, it would be deemed honourable to reverence. The manner in which the prophets published their predictions was, either by uttering them aloud, in some public place, or, by affixing them on the gates of the temple,‡ where they might be generally seen and read. Upon some important occasions, when it was necessary to rouse the fears of a disobedient people, and to recal them to repentance, the prophets, as objects of universal attention, appear to have walked about publicly in sackcloth, and with every external mark of humiliation and sorrow. They then adopted extraordinary modes of expressing their convictions of impending wrath, and endeavoured to awaken the apprehensions of their countrymen, by the most striking illustration of threatened punishment. Thus, Jeremiah made bonds and yokes, and put them upon his neck,§ strongly to intimate the subjection that God would bring on the nations whom Nebuchadnezzar should subdue. Isaiah likewise walked naked, that is, without the rough garment of the prophet,‖ and

* 1 Kings xii. 21-24; xiii. 2-7; xx. 42-43; xxi. 6-28; 2 Chron. xxviii. 9-14.

† Heb. xi. 36, &c. James v. 10. ‡ Jer. vii. 2. § Jer. xxvii. ‖ Isaiah xx.

barefoot, as a sign of the distress that awaited the Egyptians. So Jeremiah broke the potter's vessel; * and Ezekiel publicly removed his household goods,† from the city; more forcibly to represent by these actions, some correspondent calamities ready to fall on nations obnoxious to God's wrath; this mode of expressing important circumstances by action, being customary and familiar among all Eastern nations." (Vide Dr. *Gray's* Key to Old Test. p. 329-334.) And we shall find throughout the writings of the prophets, an accommodation of *style* to the *times*, and to the *customs*, and *manners*, the *seasons*, the *natural history*, (whether of animal or vegetable life) the very *proverbs* and *amusements* of the *countries* to which they referred. From these, they borrowed the emblems with which their writings are strengthened and ornamented, and therefore, it must be obvious how great an assistance (particularly to those who can only study these writings through the sometimes imperfect medium of a *translation*) an intimate acquaintance with these subjects, must prove, to the comprehending of the prophetic authors.‡ We may now proceed to sketch the ministries of the above named prophets, in the order in which they stand in the Chronological Tables of this work; ‖ and first,

* Jer. xix.

† Ezek. xii. 1-7, compared with 2 Kings xxv. 4-5, where the accomplishment of this typical prophecy is related; vide also, Ezek. xxx vii. 16-26.

‡ The *Geography* of *Wells*, and of *Major Rennel*; the *Horæ Mosaicæ* of *Mr. Faber*; the *observations* of *Mr. Bryant* on the *Plagues of Egypt*; the travels of *Chardin*, *Maundrel*, *Shaw*, *Pocock*, &c. &c. *Harmer's* Observations on Scripture, &c.; the Works of *Sir William Jones*; the *Asiatic Researches*; *Buchanan's Christian Researches in Asia*; *Professor Paxton's Illustrations of Scripture*, and many other valuable works of the same description, furnish a fund of instruction and entertainment upon these subjects.

‖ The dates will be principally extracted from Blair's Tables, and Dr. Gray's Key to the Old Testament.

1. JONAH. He began his ministry, B. C. 856,* in the first year of the reign of *Jehoahaz*, king of *Israel*, and continued it for seventy-two years. The date of his prophecy against *Nineveh*, cannot be ascertained; its accomplishment was averted by the penitence of the inhabitants. "The miracle, by which God punished the unbecoming flight of *Jonah* was, agreeably to the figurative arrangements of the Old Testament, rendered symbolical of an event that was to occur under the New. The Prophet, in this instance a sign of CHRIST, (Matt. xii. 39, 40.; xvi. 4; Luke xi. 29, 30.) was swallowed up by a great fish, as our SAVIOUR was admitted into the jaws of death, and for a similar continuance of time; both were detained three days and three nights entombed in the grave."† *Gray's Key.*
2. AMOS, began his ministry, B. C. 810, and prophesied during the long reigns of *Jeroboam* II. in *Israel*, and *Uzziah* (called also *Azariah*) in *Judah*, till B. C. 785. He denounces God's judgments upon *Syria*, (i. 1-5;) *Philistia* (ver 6-8); *Tyre* (ver. 9-11); *Edom* (ver. 11-13); *Ammon* (ver. 13-15); and *Moab* (ii. 1-3); ‡ a prudent preparation for those against *Judah* and *Israel*, (which were then enjoying a high degree of prosperity)

* Blair and Hales date the beginning of Jonah's ministry, B. C. 800, the *latest*, as the above is the *earliest*, that can be assigned it.

† "The fame of *Jonah's* deliverance appears to have spread amongst the heathen nations; and the *Greeks*, who were accustomed to adorn the memory of their *Heroes*, by every remarkable event and embellishment which they could appropriate, added to the fictitious adventures of *Hercules*, that of having continued three days without injury in the belly of a *dog*, sent against him by *Neptune*. The Fable of *Arion* and the *Dolphin*, of which, the date is fixed at a time nearly coeval with the period of *Jonah*, is, possibly, a representation of particulars recorded in this sacred book." *Gray's Key.*

‡ These predictions were accomplished in the conquests of Nebuchadnezzar. *See* p. 162, 163, *of this work.*

which occupy the rest of the Book. The Prophet concludes with the promise of a *spiritual restoration* under theg lorious and peaceful reign of MESSIAH, ix.11-15.

3. HOSEA. Began his ministry, B. C. 810, (the same year with *Amos*; but, whether before, or after him, is not ascertained) and continued it during the reigns of *Uzziah*, *Jotham*, and to the third year of *Hezekiah*, in *Judah*, and of *Jeroboam* ii. to the sixth year of *Hosea*, in *Israel*. He foretold the captivities, suffering, and dispersion of Israel, (i. 4, 5; v. 5-7; ix. 3-6; x. 5, 6, 15; xiii. 16); the deliverance of Judah from Sennacherib, allusively figurative of salvation by CHRIST, (i. 7, compare with 2 Kings xix. 35); the punishment of Judah, and the demolition of its cities (v. 10; viii. 14); the congregation of the Gentile converts (i. 10, 11; ii. 23, compare with Rom. ix. 24-26); the present state of the Jews (iii. 4); and their future restoration in the general establishment of the MESSIAH's kingdom (i. 11. iii. 5; xiv. 4-8); the calling of OUR SAVIOUR out of Egypt (xi. 1, compare Matt. ii. 15); His resurrection on the third day (vi. 2, compare 1 Cor. xv. 4) and the terrors of the last judgment, figuratively to be represented in temporal destruction impending over *Samaria*, (x. 8, compare Luke xxiii. 30; Rev. vi. 16, and Lowth on Isaiah (ii. 19.) Thus, amidst the denunciations of wrath, the people were animated by some dawnings of favour, and taught to cultivate righteousness and mercy, in expectation of the blessings of the Lord, (x. 12) and in the assurances of a final ransom from the power of the grave, and of a redemption from death to be vanquished and destroyed." *Vid. Gray.*

4. JOEL, began his ministry, B. C. 809, during the reign of *Uzziah*;* it seems to have been confined wholly to the kingdom of *Judah*. He shews the pernicious con-

* The date here given, is from *Blair* and *Gray*; a much later is

sequences of national sins, such as were visible on God's own people at this very time, in parching droughts, devouring locusts,* and famine, and prescribes fasting and prayer, as the only means to remove these judgments, (i. 13-15; ii. 1, 12-17). He foretels the conversion of the *Jews*, and the calling of the *Gentiles*; the advancement of the kingdom of the MESSIAH, and communication of gifts and graces to His church, (ii. 18-32.) In the last chapter, Joel foretels the assemblage of all nations into *the valley of Jehoshaphat*, where the enemies of God will be cut off in some final excision; (compare Ezek. xxxix. 5-11; and Rev. xx. 8, 9.) the Prophet concludes with the assurance of some glorious state of prosperity to be enjoyed by the church. *Poole* and *Gray*.

5. ISAIAH, began his ministry in the last year of the life of *Uzziah*, king of *Judah*, B. C. 757, and continued it under the succeeding sovereigns of that kingdom till the reign of *Manasseh*, by whom he is supposed to have been put to death.† He is considered as the most eminent of all the prophets. His name signifying "*the salvation of Jehovah*," was descriptive of his character, which was that of a Gospel preacher, and he has been called by some of the ancient fathers of the church, "*the evangelical prophet*," and even "*the fifth Evangelist*." "His prophecies, concerning THE MESSIAH, seem al-

assigned by some authors, the differences lying between the years, B. C. 809 and 640.

* Though it cannot be positively determined to what period the description contained in the first may apply, it is generally supposed that the Prophet blends two subjects of affliction, in one general consideration, or beautiful allegory; and, that under the devastation to be effected by locusts in the vegetable world, he pourtrays some more distant calamities to be produced by the armies of the Chaldeans, in their invasion of Judea. And, hence a designed ambiguity in the expressions. *Gray*.

† See page 156.

most to anticipate the Gospel history, so clearly do they foreshew the Divine character of CHRIST, vii. 14; (*compare Matt.* i. 18-23, and *Luke* i. 27-35); vi. ix. 6; xxxv. 4; xl. 5, 9, 10; xlii. 6-8; lxi. 1, (compare Luke iv. 18;) lxii. 11; lxiii. 1-4, His miracles, xxxv. 5, 6, His peculiar qualities and virtues, xi. 2, 3; xl. 11; xlii. 1-4; His rejection, vi. 9-12; (compare Matt. xiii. 14;) viii. 14. 15; liii. 3, and sufferings for our sins, l. 6; liii. 4-11; His death and burial, liii. 8-9; and victory over the grave, xxv. 8: lvii. 10-12; and, lastly, His final glory, xlix. 7, 22, 23; lii. 13-15; and the establishment and increase, ii. 2-4; ix. 7; xlii. 4; xlvi. 13, and perfection of his kingdom, ix. 2-7; xi. 4-10; xvi. 5; xxix. 18-24; xxxii. 1; xl. 4, 5; xlix. 9-13; li. 3-6; lii. 6-10; lv. 1-3; lix. 16-21; lx.; lxi. 1-5; lxv. 25, each specifically pointed out, and pourtrayed with the most striking and discriminating characters. It is impossible, indeed, to reflect on these, and on the whole chain of his illustrious prophecies, and not to be sensible that they present the most incontestible evidenc in support of christianity." *Gray.*

Isaiah's mission respected principally the kingdom of *Judah*, and his predictions of the chastisements of the *Jews*, both of *Judah* and *Israel*, (the latter, frequently under the name of *Ephraim*) run through the whole book; mingled with exhortations to repentance, and holiness of life, and promises of pardon and peace on those conditions.

The sons of Isaiah were, in *themselves*, and in their *names*, types and pledges of God's assurances, viii. 18. *Shear-Jashub*, i. e. "*a remnant shall return*," was a pledge of the deliverance promised (vii. 3-13.) from the calamities *then* threatened by the kings of Israel and Syria, and of a return from the captivity predicted by the prophet, (vi. 11-13); as the child *Immanuel*, i. e. "*God with us*," (vii. 14, &c.) was of deliverance from *spiritual* enemies, by JESUS, who should "*save his*

people from their sins," (Matt. i. 21.); and his second son, *Maher-shalal-hash-baz*, i. e. *" run swiftly to the spoil," " hasten to the prey,"* was a pledge of the destruction of *Samaria* and *Damascus* by the *Assyrians*, ch. viii.

Isaiah also predicted the destruction and desolation of *Babylon*, (xiii., xiv. 4-24; xxi. 1-10; xliii. 14; xlvii.) the punishment of *Assyria*, (x. 5-26; xxx. 31; xxxi. 8; xxxvii. 21-29); *Moab* (xv. xvi.); *Syria*, (xvii. 1-3;) the *Æthiopians*, (xviii. xx.); *Egypt*, (xix. xx.); *Edom*, (xxi. 11-17.); and *Tyre*, xxiii.

SEVENTH PERIOD.

6. MICAH, began his ministry, B. C. 754;* he preached against the prevailing sins both of *Judah* and *Israel*, during the reigns of *Jotham*, *Ahaz*, and *Hezekiah* in the former, and of *Pekah* and *Hosea*, in the latter kingdom, and threatened their punishment by the *sword*, *famine*, *pestilence*, and *captivity*. He predicted, in clear terms, the invasion of *Israel*, by *Shalmaneser*, (which happened, B. C. 727) (ch. i. 6-8,) and that of *Judah*, *by Sennacherib*, B. C. 711, (ver. 9-16,) the triumphs of those monarchs over *Israel* and *Judah*; the captivities and dispersion, (ch. v. 18.) and deliverance of *Israel* (ii. 12; iv. 10; v. 9); the cessation of prophecy, (iii. 6, 7); the destruction of *Assyria*, (v. 5, 6);† and

* The date of this event will be found in Table VI., where it forms the last article of Sacred History.

† Some imagine that Micah foretels, in this prophecy, the victories to be obtained by the leaders of the Medes and Babylonians, who took Nineveh, B. C. 606. Others, ‡ suppose him to speak of the seven Maccabees with their eight royal successors, from Aristobulus to Antigonus. It may, perhaps, bear a reference to some higher triumph." See Ezek. xxxviii., xxxix. *Gray's Key to Old Testament.*

‡ *See Hales's Anal.* vol. ii. p. 640, 641.

of other enemies,* the representatives of the enemies of the Christian church, (vii. 8-10); the birth of the EVERLASTING RULER at *Bethlehem Ephratah*, ch. v. 2, (compare Matt. ii. 6; John vii. 42); the establishment and exaltation of CHRIST'S kingdom over all nations, (iv. 1, 2, 7.; Luke i. 33; and Micah v.); the influence of the Gospel, (iv. 1-8, compare Isai. ii. 2-4); and the destruction of *Jerusalem*, iii. 12.

7. NAHUM, began his ministry, B. C. 720. His name signifies "*a comforter*," and was descriptive of his office, which was to console *Judah* and threaten destruction to *Sennacherib*, by whom it was menaced; it also signifies "*repentance*," (which is, indeed, *preparatory* to *comfort*) and the prophet exhorts the people to keep their solemn fasts, ch. i. 15. He renews (ii. iii.) the threatenings of *Jonah* against *Nineveh*, which were accomplished in the destruction of that city by *Nabopolassar* and *Cyaxares*, B. C. 606.

8. ZEPHANIAH, began his ministry, B. C. 640. He threatens *Judah* for its idolatries and apostasies, (ch. i.) and exhorts to repentance, (ii. 1-3); he predicts the chastisement of the *Philistines*, (ii. 4-7); the *Moabites* and *Ammonites* (ver. 8-11;) the *Ethiopians*, (ver. 12); and *Assyrians* ver. 13-15. Having proposed these warnings to the *Jews*, the prophet, (ch. iii.) comforts them with the promise of salvation by MESSIAH.

9. JEREMIAH. He was appointed, "*sanctified, and ordained a prophet unto the nations*," even before his birth, (i. 4, 5) and called to the prophetic office at the age of fourteen, when he was still, in his own estimation, "*a child*," (ver. 6) and would have excused himself, on the ground of inability, till overborne by the assurance of special support and assistance from God, ver. 7-19. He began his ministry, B. C. 624, in a time of great

* Edom, or Babylon: compare Lam. iv. 21.

wickedness, the book of the law having been wanting upwards of sixty years.* His name signifies "*he shall exalt Jehovah*;" and his whole life was devoted to the promotion of God's glory. He is the second (Isaiah being the first) of the four great prophets.† He foretold the fate of *Shallum*, (xxii. 11-12) *Jehoiakim*, (ver. 13-19.) *Jehoiachin* (called *Jeconiah* and *Coniah*, by *Jeremiah*) ver. 24-30, and *Zedekiah*, (xxi. xxxiv.) the *Babylonish* captivity; the precise time of its duration; and the return of the *Jews*. ch. xxv. 11; xxix. 10. He described the destruction of *Babylon*, (ch. xxv. 12-13,) and the downfall of many nations, (ver. 19-25) in predictions, of which, the gradual and progressive completion kept up the confidence of the *Jews* for the accomplishment of those prophecies which he delivered relative to the MESSIAH and his period, ch. xxiii. 5, 6. He foreshewed the virtue of his atonement; the spiritual character of his covenant; and the inward efficacy of his laws;" ch. xxxi. 31-36; xxxiii. 8. *Gray*. After the murder of *Gedeliah*, (B. C. 586) *Jeremiah* was removed into *Egypt*, where he prophesied (xliii. to the end of the book) till his death: the time, and manner of which, are uncertain. It is not known at what time the book, entitled "*the Lamentations of Jeremiah*," was written; some suppose it was upon the occasion of the death of Josiah, (B. C. 608), and that the prophet continued to lament all the miseries which the people suffered till the captivity; "the whole book lets us see from what a

* It had been laid aside by Manasseh, when he introduced idolatry into his kingdom, (2 Chron. xxxiii. 1-7) and being hid by some pious person, was not discovered till the 18th year of Josiah. 2 Kings xxii. 8.

† Isaiah, Jeremiah, Ezekiel, and Daniel, were called the four great prophets, to distinguish them from the other twelve, called minor prophets, not from any *inferiority* in their writings, but from the comparative *brevity* of their works.

height of dignity, to what a depth of misery, sin may bring nations, how much soever interested in God, and likewise directs us in our duty, in such states of affliction and misery, if we would obtain mercy." *Poole's Annot.*

10. HABAKKUK, began his ministry, B. C. 612.* He was contemporary with Jeremiah, whose prediction relative to the afflictions of his country he confirmed; declaring, that the sins then prevailing in *Judea*, (i. 1-4.) shall be punished by the *Chaldeans*, (ver. 5-10,) who shall impute their victory to their false god, ver. 11.† The prophet (ver. 12-17) expresses his astonishment at this providence of God, by which, the wicked [Chaldeans] are suffered to devour those who [however faulty] are [still] more righteous than themselves. In the second chapter, God explains this; reproving the prophet for hasty judgment, and enjoining patient waiting *to the end*, when the wicked shall be *punished*, and "*the just shall live by his faith*," ver. 2-4; the drunkenness, pride, rapacity, and ambition of the Chaldeans, (ver. 5, 9-12, 18, 19,) shall be punished by the nations who have formerly been oppressed by them, ver. 6-8; (this pointed to the Medes and Persians, who, when grown in power, should conquer Babylon) and, finally, "*the earth*, [the existing universal empire of Babylon] *shall be filled with the knowledge of the glory of the* LORD," shewn in his judgments upon Babylon, the oppressor of his people, ver. 14-20. The prophet concludes with a beautiful prayer and hymn of praise to God, in which, he declares his resolution to trust in Him under all circumstances, however outwardly discouraging. The name of the prophet, being translated,

* According to some, he flourished earlier, in the reign of Manasseh. *See Poole's Annot.*

† This verse is, by some, supposed to point to the *insanity* of Nebuchadnezzar. See Dan. iv.

signifies "*he that embraces*," or, "*a wrestler*," and seems to describe both his "*embracing*" by faith the promises of God, and his "*wrestling*" with God, as described ch. i. 12-17.

11. EZEKIEL. The third of the great prophets, began his ministry, B. C. 595; his prophecies are dated from the captivity of Jeboiachin, in which the prophet had also been carried away by *Nebuchadnezzar*, and placed on the banks of the *Chebar*, a river of *Mesopotamia*, where he received the Divine revelations recorded in his book. His name signifiying "*the strength of God*," "*supported of God*," * or, "*God is my strength*," † was descriptive of that confidence and fortitude which he displayed in reproving the discontented, calling the profane to repentance, and to acknowledge God's ways equal, and their own unequal. He directs the sincere who enquire, that they may know and perform their duty, and encourages the humble and pious with comfortable promises of temporal and eternal good. He was cotemporary with *Jeremiah*, and they remarkably confirmed each others predictions. "The Book of *Ezekiel*, is sometimes distributed by the following analysis, under different heads. After the three first chapters, in which, the appointment of the prophet is described, the wickedness and impending punishment of the *Jews*, especially of those remaining in *Judea*, are represented under different parables and visions, to the twenty-fourth chapter inclusive. From thence, to the thirty-second chapter, the prophet turns his attention to those nations who had unfeelingly triumphed over the Jews in their afflictions: predicting that destruction of the *Ammonites*, (XXV. 2-7,) *Moabites*, (ver. 8-11), *Edomites*, (ver. 12-14), *Philistines*, (ver. 15-17), which Nebuchadnezzar effected; and particularly, he foretels the

* *See Cruden's Concordance.* † *See Gray's Key to Old Test.*

ruin and desolation of *Tyre* and Sidon, (xxvi. xxvii. xxviii.) the fall of *Egypt*, (xxix. xxx.) and the base degeneracy of its future people, in a manner so forcible, in terms so accurately and minutely descriptive of their several fates and present condition, that it is highly interesting to trace the accomplishment of these prophecies in the accounts which are furnished by historians and travellers. From the thirty-second to the fortieth chapter, *Ezekiel* inveighs against the hypocrisy and murmuring spirit of his captive countrymen: encouraging them to resignation, by promises of deliverance, (xxxvi. 11; xxxvii. 12, 14-21); and by intimations of spiritual redemption, (xxiii. 11-16, 24-31.) In the two last chapters of this division, (viz. xxxviii. xxxix.) under the promised victories to be obtained over *Gog* and *Magog*, he undoubtedly predicts the final return of the *Jews* from their dispersion, in the latter days; with an obscurity, however, that can be dispersed only by the event. The nine last chapters of this book detail the description of a very remarkable vision of a new temple and city; of a new religion and polity, under the particulars of which is shadowed out the establishment of a future universal church." *Gray.*

12. OBADIAH, began his ministry, B. C. 588. He was contemporary with *Jeremiah* and *Ezekiel*, and confirmed their predictions against the *Edomites*, (Jer. xxv. 15-21; xlix. 7-22.; Ezek. xxv. 12-14; xxxv.) who had, upon many occasions, favoured the enemies of *Judah*, (2 Chron. xxviii. 17; Joel iii. 19). The prophet concludes with consolatory assurances of future restoration and prosperity to the *Jews*, to whom should arise deliverance from *Zion*; Saviours, who should judge the nations; and a spiritual kingdom, appropriated and consecrated to the Lord. These prophecies began to be completed about five years after, when *Nebuchadnezzar* ravaged *Idumea*, and dispossessed the *Edomites* of

much of *Arabia Petræa*, which they never afterwards recovered; but they were still farther fulfilled in the conquests of the *Maccabees* over the remainder of the *Edomites*, (1 Macc. v. 3-65); and they received their final accomplishment in the advent of that *Redeemer*, whom preceding *Saviours* had foreshewn." *Gray.*

18. DANIEL, began his ministry, B. C. 569.* He was a descendant of the kings of *Judah*, and was carried, with other persons of high birth and consequence, captive to *Babylon*, by *Nebuchadnezzar*, B. C. 605. His wisdom and talents recommended him to the notice of the king, and, in time, advanced him to great rank and honour in the state; but he is principally distinguished by the piety, fidelity, humility, and integrity of his character; the holiness of his life; and the fortitude and constancy with which he glorified God in times of the greatest danger, and under trials the most appalling. The visions and dreams recorded in the book of *Daniel*, furnish an historical portrait of future times. "They form," (says Dr. *Hales*) "a select class of prophecies, along with the diversified imagery, the sublime and magnificent apparatus of *Isaiah*, *Ezekiel*, and *Zechariah*; they possess the minute historical detail of *Moses*, and surpass them all in *chronological* precision and accuracy.† They seemed designed by that ONE AND THE SAME SPIRIT, which dictated the *whole*, for a *supplement* to the *rest*, containing that further information necessary to make them intelligible to after ages."

Till the time of *Daniel*, the nations of the earth had been principally distinguished in prophecy, by the names of the first settlers in the different countries

* Blair, Prideaux, Bishop Newton, and others, date this event, B. C. 602, the year B. C. 569, is adopted from Dr. Hales, and preferred for reasons which will appear in the following pages.

† "The chronology and calculations of Daniel may be called the key of time." *Poole's Annot.*

peopled by the sons and descendants of *Noah*, as recorded in the tenth chapter of Genesis; but now, a new disposition took place, bearing, however, a strong reference to the original plan. The world was described by four great temporal empires, following each other in regular succession; viz. 1st, That of BABYLON, comprising the nations included under the prophetic curse of *Noah* upon *Ham*, (see the 1st Table of Prophecy, 2nd Period, C); 2nd, That of the MEDES and PERSIANS, formed of the nations proceeding from *Shem*, (D.); 3rd, and 4th, The empires of MACEDON and ROME, formed by the descendants of *Japheth*, (E.); and these were to be succeeded by a SPIRITUAL KINGDOM, the *Christian*, in which all the nations of the earth should be blessed; and in which, by the calling and admission of the *Gentiles*, the curse laid upon *Ham*, is virtually remitted. This scriptural division of history into *settlements* and *empires* remarkably coincides with that of heathen authors, into *fabulous* and *authentic*, (see p. 23-24 of this work); the former not ending till *the first Olympiad*, B. C. 776, and the latter, not commencing till the *fifty-fifth*, or, about the time of *Cyrus*. (*See Raleigh's Hist. of the World.*)

The fortunes of God's peculiar people, the *Jews*, remarkably interwoven with those of the temporal powers alluded to in the prophecies of *Daniel*, furnish, to the reflecting mind, one of the most satisfactory proofs of the *omniscience* and *omnipresence* of the DEITY, and of HIS providential government of the whole world; for, by this means, was added to the *natural witness* of "*rain from heaven, and fruitful seasons*," (Acts xiv. 17.) the *moral* one of a knowledge of HIS *attributes* and *laws*; which, being first *revealed*, *inculcated*, and *inforced* among the *Jews*, was, *with* them in their captivities, conveyed to the heathen nations that were made the instruments of God's anger; (the very wickedness of man being turned to HIS glory) and it was not until the four temporal empires in

question had been thus *leavened* with some knowledge of himself, that God called upon the nations whom "*in times past*" he had "*suffered to walk in their own ways*," "*to repent*" and "*turn from their idolatrous vanities to the living God.*" Acts xiv. 15-16; xvii. 30.

The prophecies of *Daniel* have been so *often*, and so *variously* interpreted, by writers of, perhaps, *equal authority*, that it is absolutely necessary to have some fixed principles, in which all have agreed, to refer to, and, by the help of which, all differences of opinion may be considered only as *exceptions* to a general and undisputed rule. The necessity of such a plan, will be evident to all who have perused the respective comments of *Sir Isaac Newton*, *Bishop Newton*, *Dean Prideaux*, *Dr. Hales*, *Mr. Faber*, &c. &c. But even the diversities in opinion of these learned and pious men, afford an additional proof of the truth of prophecy; "*many shall run to and fro, and knowledge shall be increased.*" Dan. xii. 4. The development of prophecy must be *progressive*, and it is an evident feature in the Divine scheme of salvation, to afford to every generation, as a test of faith, an anticipation "*of things not seen as yet.*" The *gradual* and *continual* accomplishment of prophecy, affords a strong light which has a retrospective influence upon antecedent links of that great chain of evidence "*which has been since the world began*," Luke i. 70. Bishop *Newton* in his Dissertations on the Prophecies, vol. ii. p. 486, observes that, "obscurities there are, indeed, in the prophetic writings, for which, many good reasons may be assigned, and this, particularly, because prophecies are the only species of writing, which is designed more for the instruction of *future ages*, than the times wherein they are written. If the prophecies had been delivered in plainer terms, some persons might be for hastening their accomplishment, as others might attempt to defeat it; men's actings would not appear so free, nor God's providence so conspicuous in their completion. But though

some parts are obscure enough to exercise the church, yet others are clear enough to illuminate it; and the obscure parts, the more they are fulfilled, the better they are understood. In this respect, as the world groweth older, it groweth wiser. Time, that detracts something from the evidence of other writers, is still adding something to the credit and authority of the prophets. Future ages will comprehend more than the present, as the present understands more than the past; and the perfect *accomplishment* will produce a perfect *knowledge* of all the prophecies."

The historical prophecies contained in the book of *Daniel*,* may be divided into five sections, viz.

I. NEBUCHADNEZZAR'S DREAM OF THE GREAT STATUE, ch. ii.

II. DANIEL'S VISION OF THE FOUR BEASTS, ch. vii.

III. DANIEL'S VISION OF THE RAM AND THE HE-GOAT, ch. viii.

IV. THE PROPHECY OF THE SEVENTY WEEKS, ch. ix. 24-27.

V. THE PROPHECY OF THE THINGS NOTED IN THE SCRIPTURE OF TRUTH, ch. xi, xii.

* For understanding the prophecies, we are, in the first place, to acquaint ourselves with the figurative language of the prophets. This language is taken from the analogy between the *world natural* and an empire or kingdom, considered as a *world politic*. Accordingly, the whole world, naturally consisting of *heaven* and *earth*, signifies the whole world *politic*, consisting of *thrones* and *people*, or so much of it as is considered in the prophecy: and the things in that world signify the analogous things in this. For the *heavens*, and the things therein, signify *thrones* and *dignities*, and those who enjoy them; and the *earth*, with the things thereon, the inferior people; and the lowest parts of the earth, called *Hades*, *or Hell*, the lowest or most miserable part of them. Whence, *ascending* towards *heaven*, and *descending* to the *earth*, are put for rising and falling in power and honour; rising out of the *earth*, or *waters*, and falling into them, for the rising up to any *dignity* or *dominion*, out of the inferior state of the people, or falling down from the

R.

I. NEBUCHADNEZZAR'S DREAM OF THE GREAT STATUE, ch. ii. The date of this prophetic dream, being placed by

same into that inferior state; descending into the lower parts of the *earth*, for descending into a very low and unhappy estate; speaking with a *faint voice* out of the dust, for being in a weak and low condition; moving from one place to another, for translation from one *office, dignity*, or *dominion*, to another; great *earthquakes*, and the shaking of *heaven* and *earth*, for the shaking of *kingdoms*, so as to distract or overthrow them; the creating a new *heaven* and *earth*, and the passing away of an old one, or the beginning and end of the *world*, for the *rise* and *ruin* of the *body politic* signified thereby.

In the *heavens*, the *sun* and *moon* are by interpreters of dreams, put for the persons of *kings* and *queens*: but in sacred prophecy, which regards not single persons, the *sun* is put for the whole species and race of kings, in the kingdom or kingdoms of the *world politic*, shining with regal power and glory; the *moon for the body of the common people*, considered as the *king's wife*: the *stars* for *subordinate princes, and great* men, or for *bishops and rulers* of the people of God, when the *sun* is CHRIST; *light*, for the *glory*, *truth*, and *knowledge*, wherewith great and good men *shine* and *illuminate* others; *darkness* for *obscurity of condition*, and for *error*, *blindness*, and *ignorance*; *darkening*, *smiting*, or *setting* of the *sun*, *moon*, and *stars*, for the ceasing of a *kingdom*, or for the desolation thereof, proportional to the *darkness*; *darkening* the *sun*, turning the *moon* into blood, and falling of the *stars*, for the same; *new moons*, for the return of a *dispersed people* into a *body politic* or *ecclesiastic*.

Fire and *meteors* refer to both *heaven* and *earth*, and signify as follows; *burning* any thing with *fire*, is put for the *consuming* thereof by *war*; a *conflagration* of the *earth*, or turning a country into a *lake of fire*, for the *consumption* of a *kingdom* by *war*; the being in a *furnace*, for the being in *slavery* under another nation; the ascending up of the *smoke* of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual *subjection* and *slavery*; the scorching heat of the *sun*, for vexatious *wars*, *persecutions*, and *troubles*, inflicted by the *king*: riding on the *clouds*, for reigning over much people; covering the *sun* with a *cloud* or with *smoke*, for oppression of the *king* by the armies of an enemy; *tempestuous winds*, or the motion of *clouds*,

Daniel "*in the second year of the reign of Nebuchadnezzer*," has induced most commentators to assign it to the

for *wars*; *thunder*, or the *voice of a cloud*, for the *voice of a multitude*; a *storm of thunder, lightning, hail*, and *overflowing rain*, for a *tempest of war*, descending from the *heavens*, and *clouds politic*, on the heads of their enemies; *rain*, if not immoderate, and *dew*, and *living water*, for the *graces* and *doctrines* of the *spirit*; and the defect of *rain*, for *spiritual barrenness*.

In the *earth*, the *dry land* and *congregated waters*, as a *sea*, a *river*, a *flood*, are put for the *people of several regions, nations*, and *dominions*; imbittering of *waters*, for great *affliction* of the people by *war* and *persecution*; turning things into *blood*, for the *mystical death* of *bodies politic*, that is, for their *dissolution*; the overflowing of a *sea* or *river*, for the *invasion* of the *earth politic*, by the people of the *waters*; drying up of *waters*, for the *conquest* of their *regions* by the *earth*; *fountains of waters*, for *cities*, the permanent heads of *rivers politic*; *mountains*, and *islands*, for the *cities* of the *earth* and *sea politic*, with the *territories* and *dominions* belonging to those *cities*; *dens* and *rocks* of *mountains*, for the *temples* of *cities*; the hiding of men in those *dens* and *rocks*, for the shutting up of *idols* in their *temples*; *houses* and *ships*, for *families, assemblies*, and *towns*, in the *earth* and *sea politic*; and a *navy of ships* of *war*, for an *army* of that *kingdom*, that is signified by the *sea*.

Animals also, and *vegetables*, are put for the *people* of several *regions* and *conditions*; and particularly *trees*, *herbs*, and *land animals*, for the people of the *earth politic*; *flags*, *reeds*, and *fishes*, for those of the *waters politic*; *birds* and *insects*, for those of the *politic heaven* and *earth*; a *forest*, for a *kingdom*; and a *wilderness*, for a *desolate and thin people*.

If the *world politic*, considered in prophecy, consists of many *kingdoms*, they are represented by as many parts of the *world natural*; as the *noblest* by the *celestial frame*, and then the *moon* and *clouds* are put for the *common people*; the *less noble*, by the *earth*, *sea*, and *rivers*, and by the *animals*, or *vegetables*, or *buildings* therein; and then the *greater* and *more powerful animals*, and *taller trees*, are put for *kings, princes*, and *nobles*. And because the whole *kingdom* is the *body politic* of the *king*, therefore the *sun*, or a *tree*, or a *beast*, or *bird*, or a *man*, whereby the *king* is represented, is put in a large signification for the whole *kingdom*; and several *animals*, as a *lion*, a *bear*, a *leopard*, a *goat*, according to their qualities, are put for several *kingdoms* and *bodies politic*; and *sacrificing*

year B. C. 602, which was indeed, two years after *Nebuchadnezzar* had become king of *Babylon*, by the death of

of *beasts*, for *slaughtering* and *conquering* of *kingdoms*; and *friendship* between *beasts*, for *peace* between *kingdoms*. Yet sometimes *vegetables* and *animals* are, by certain epithets or circumstances, extended to other significations; as a *tree*, when called the *tree of life* or *of knowledge*; and a *beast*, when called the *old serpent*, or worshipped.

When a *beast* or *man* is put for a *kingdom*, his *parts* and *qualities* are put for the *analogous parts* and *qualities* of the *kingdom*; as the *head* of a *beast*, for the *great men* who *precede and govern*; the *tail* for the *inferior people*, who follow and *are governed*; the *heads*, if more than *one*, for the number of *capital parts* or *dynasties*, or *dominions* in the *kingdom*, whether *collateral* or *successive*, with respect to the *civil government*; the *horns* on any *head*, for the number of *kingdoms* in that *head*, with respect to *military power*; *seeing*, for *understanding*, and the *eyes of men*, for *understanding and policy*, and in *matters of religion*, for *bishops*; *speaking*, for *making laws*; the *mouth*, for a *lawgiver*, whether *civil* or *sacred*; the *loudness* of the *voice*, for *might* and *power*; the *faintness* thereof, for *weakness*; *eating* and *drinking*, for *acquiring* what is signified by the *things eaten and drunk*; the *hairs* of a *beast* or *man*, and the *feathers* of a *bird*, for *people*; the *wings*, for the number of *kingdoms* represented by the *beast*; the *arm* of a *man*, for his *power*, or for any people wherein his strength and power consists; his *feet*, for the *lowest of the people*, or for *the latter end of the kingdom*; the *feet*, *nails*, and *teeth* of *beasts of prey*, for *armies* and *squadrons of armies*; the *bones*, for *strength*, and for *fortified places*; the *flesh*, for *riches* and *possessions*; and the *days* of their *acting*, for *years*; and when a *tree* is put for a *kingdom*, its *branches*, *leaves*, and *fruit*, signify, as do the *wings*, *feathers*, and *food*, of a *bird* or *beast*.

When a *man* is taken in a *mystical sense*, his *qualities* are often signified by his *actions*, and by *the circumstances of things about him*. So a *ruler* is signified by his *riding on a beast*; a *warrior* and *conqueror*, by his having a *sword* and *bow*; a *potent man*, by his *gigantic stature*; a *judge*, by *weights and measures*; a *sentence of absolution* or *condemnation*, by a *white* or a *black stone*; a *new dignity*, by a *new name*; *moral* or *civil qualifications*, by *garments*; *honour* and *glory*, by *splendid apparel*; *royal dignity*, by *purple* or *scarlet*, or by a *crown*; *righteousness*, by *white* and *clean robes*;

his father, but was not the second year of his reign as "*king of kings*," when "*the God of heaven had given him a kingdom, power, strength, and glory*;" *that* must be assigned to the year B. C. 569, the second year after his conquest of *Egypt*. *See Hales's Anal. vol. II. p.* 496.

This dream, under the symbolic representation of A GREAT IMAGE, gives the temporal history of the world, from the age of *Daniel* to the end of time, and is thus expounded by Dr. Hales:

"*Thou, O king, sawest and beheld a great image. This image whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.*" Dan. ii. 31-33.

1. The "*head of pure gold*," denoted *Nebuchadnezzer* himself, B. C. 569, and the succeeding kings of the *Babylonian* dynasty. 2. "*The breast and arms of silver*," the next kingdom of the *Medes* and *Persians*, B. C. 537, inferior to the former. 3. "*The belly and the thighs of brass*," the succeeding kingdom of the *Macedonians* and

wickedness, by *spotted* and *filthy garments*; *affliction*, *mourning*, and *humiliation*, by *clothing in sackcloth*; *dishonour*, *shame*, and *want of good works*, by *nakedness*; *error* and *misery*, by *drinking a cup* of *his* or *her wine* that causeth it; *propagating* any *religion* for *gain*, by *exercising traffic* and *merchandize* with that people whose *religion* it is; *worshipping* or *serving* the *false gods* of any *nation*, by *committing adultery* with their *princes*, or by *worshipping them*; the *council* of a *kingdom* by its *image*; *idolatry*, by *blasphemy*; *overthrow in war*, by *a wound* of *man* or *beast*; a *durable plague of war*, by a *sore* and *pain*; the *affliction* and *persecution* which a people suffer to *bring forth a new kingdom*, by the *pain of a woman in labour*, *to bring forth a man child*; the *dissolution* of *a body politic* or *ecclesiastic*, by the *death* of a *man* or *beast*; and the *revival* of a *dissolved dominion*, by the *resurrection of the dead*." Sir Isaac Newton's Observations on the Prophecies of Daniel, ch. ii. See also Faber's Dissertations, vol. I. ch. ii.

Greeks, B. C. 331, whose arms were brass. 4. *The legs of iron*, and *the feet* and *toes partly iron and partly clay*," the empire of the *Romans*, B. C. 168, which should be as strong as iron, but the kingdoms into which it was to be divided, composed of heterogeneous materials, which should be partly strong and partly weak."

" *Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.*" Dan. ii. 34, 35.

5. " The spiritual kingdom of THE STONE, or of CHRIST, which was to be set up by THE GOD OF HEAVEN, " *in the days of those kings*," A. D. 32, or before the end of the Roman empire, upon the ruins of those *temporal* kingdoms and empires, and was destined to fill the whole earth, and to stand or continue for ever. The prophet's interpretation only specifies the *Babylonian* empire, the succeeding not being yet in existence; their names are collected from the ensuing visions of *Daniel* gradually unfolding this primary vision; with which therefore, they are all intimately connected, and with each other, as links of one grand chain of prophecy reaching from their commencement, to the end of time." Hales's Anal. vol. II. p. 499, and for a farther explanation, p. 539. See also Sir Isaac Newton's Observ. book iii. And Bishop Newton's Dis. vol. I, Dis. xiii.

The condescension of God to the capacity of man's understanding in accommodating the prophetic imagery to the prevailing customs and notions of the times is remarkably shewn in the symbols of this prophecy, the *metals* corresponding with the then popular fable of the four ages of the

world.* Each kingdom, also, was separately distinguished by some appropriate characteristic, as the *riches* of the *Babylonian*, by the *gold*; the *shields* of the *Persians*, which were of *silver*, by *that metal*, and their uncivilized manners, as being "*inferior*;" the *armour* of the *Greeks*, by the *brass*; which metal might, also, symbolize the spurious celebrity of *Alexander*, which was "*as sounding brass or a tinkling cymbal*;" the *belly* of the image, his *licentious disposition*, and the two *thighs*, the kingdoms of *Egypt* and *Syria*, springing out of his empire; the great *strength* and *hardiness* of the *Romans* were intimated by the *iron*, and the form of their government at the time alluded to in the prophecy, by the *legs* representing the two *consuls*.

S.

II. DANIEL'S VISION OF THE FOUR BEASTS, (ch vii.) is dated in the first year of Belshazzar, king of Babylon, B. C. 555, and fourteen years after the first dream of Nebuchadnezzar, (ch. ii.) of which it is an amplification.

"*Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse, one from another. The first, was like a lion, and had eagle's wings: I beheld, till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*" Dan. vii. 2-4.

"The first beast was like a lion, and had eagle's wings, to denote the kingdoms of *Babylonia* and *Media*, which overthrew the *Assyrian* empire, and divided it between them, and thereby became considerable, and grew into great Empires. In the former prophecy, the Empire of Babylonia was represented by the head of gold: in this, both Empires

* See an account of Hesiod's ages. Hales's Anal. vol. I. p. 38-45. Also Faber's Horæ Mosaicæ, vol. I. Sect. i. ch. iii.

are represented together by the two wings of the lion, "*And I beheld,*" saith Daniel, "*till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it;*" that is, till it was humbled and subdued, and made to know its human state." (*Sir Isaac Newton's Observations*, p. 28.) Such was the position of the Empire under *Belshazzar*, B. C. 555.

"*And behold another beast, a second, like to a bear, and it raised up itself on one side; and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh.*" Dan. vii. 5.

"The second beast was like a bear, and represented the Empire which reigned next after the *Babylonians*, that is, the Empire of the *Persians*, B. C. 537." "*Thy kingdom is divided*, or broken," saith Daniel, to the last king of *Babylon*, "*and given to the Medes and Persians.*" Dan. v. 28. This beast, *raised itself up on one side*; the Persians being under the *Medes*, at the fall of *Babylon*, but presently rising up above them. "*And it had three ribs in the mouth of it, between the teeth of it*, to signify the kingdoms of Sardis, Babylon, and Egypt, which were conquered by it, but did not belong to its proper body. And it devoured much flesh, the riches of those three kingdoms." (*Sir Isaac Newton*, p. 29.)

"*After this, I beheld, and lo another, like a leopard, which had upon the back of it, four wings of a fowl; the beast had, also, four heads; and dominion was given to it.*" Dan. vii. 6.

"The third beast, was the kingdom which succeeded the *Persian*; and this was the empire of the *Greeks*, B. C. 331." Dan. viii. 6-7, 20-21. It was *like a leopard*, to signify its fierceness; and had four heads and four wings, to signify that it should become divided into four kingdoms, (Dan. viii. 22.) for it continued in a monarchical form during the reign of *Alexander the Great*, and his brother,

Aridæus, and, young sons, *Alexander* and *Hercules*, and then, broke into four kingdoms, by the governors of provinces putting crowns on their own heads, and, by mutual consent, reigning over their provinces. *Cassander* reigned over *Macedon*, *Greece*, and *Epirus*; *Lysimachus*, over *Thrace* and *Bithynia*; *Ptolemy*, over *Egypt*, *Lybia*, *Arabia*, *Cœlo-syria*, and *Palestine*; and, *Seleucus*, over *Syria*." *Sir Isaac Newton*, p. 29.

"*After this, I saw, in the night, visions; and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured, and broke in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.* Dan. vii. 7.

"The fourth beast, was the empire which succeeded that of the *Greeks*, and this was the *Roman*. This beast, was exceeding dreadful and terrible, and had great iron teeth, and devoured and brake in pieces, and stamped the residue with its feet; and such was the *Roman* empire. It was larger, stronger, and more formidable and lasting, than any of the former. It conquered the kingdom of *Macedon*, with *Illyricum* and *Epirus*, B. C. 168, and the rest of *Greece*, B. C. 146, and *Syria*, B. C. 65, and *Egypt*, B. C. 30; and by these, and other conquests, it became greater, and more terrible, than any of the three former beasts. This empire continued in its greatness till the reign of Theodosius the Great, and then broke into ten kingdoms, represented by the ten horns of this beast," (Sir Isaac Newton, p. 30.) viz. I. The Huns, A. D. 356; II. the Ostrogoths, A. D. 377; III. The Visigoths, A. D. 378; IV. The Franks; V. The Vandals; VI. the Suevi and Alani; VII. The Burgundians, A. D. 407; VIII. The Heruli and Rugii; IX. The Saxons, A. D. 476; X. The Lombards, A. D. 488. Bp. Lloyd, quoted by Bishop Newton.

"*I considered the horns, and, behold, there came up among them another little horn, before whom, were three of*

the first horns, plucked up by the roots; and, behold, in this horn were eyes, like the eyes of man, and a mouth, speaking great things, (Dan. vii. 8.) *and his look was more stout than his fellows,* (ver. 20.) *and the same horn made war with the saints, and prevailed against them.*" Ver. 21.

"And one who stood by, and made Daniel know the interpretation of these things, (ver. 16.) told him, that the ten horns were ten kings that should arise, and another should arise after them, and be diverse from the first, and, he should subdue three kings, and speak great words against the Most High, and wear out the Saints, and think to change times and laws: and that they should be given into his hands, until a time, and times, and the dividing of time, ver. 25, 26. Kings are put for kingdoms, as above; and, therefore, the little horn is a little kingdom. It was a horn of the fourth beast, and rooted up three of his first horns; and, therefore, we are to look for it among the nations of the *Latin* empire, after the rise of the ten horns. But it was a kingdom of a different kind from the other ten kingdoms, having a life, or soul, peculiar to itself, with eyes and a mouth. By its eyes, it was a seer; and, by its mouth speaking great things, and changing times and laws, it was a prophet as well as a king. And such a Seer, a prophet, and a king, is the church of *Rome*." Sir Isaac Newton, p. 74. Now, it will not be difficult to prove from history, that the *Pope*, the head and representative of the Roman church, and consequently the eleventh, or "*little horn*," had been gradually and imperceptibly increasing in power, (*growing up behind the other ten horns*) in proportion as the Roman empire declined, and that by *his* instrumentality, several of those *horns*, or *kingdoms*, were rooted up, as I. The Heruli, by the Ostrogoths, A. D. 493; II. The Ostrogoths, by Belisarius, A. D. 534; and III. The Lombards, by Charlemagne, A. D. 774. For the different expositions of this part of the prophecy, see Bishop Newton, XIVth Discourse.

"*I beheld, till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and, his wheels, as burning fire. A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and, the books were opened.* Dan. vii. 9, 10.

"These metaphors and figures, are borrowed from the solemnities of earthly judicatories, and particularly of the great Sanhedrim of the Jews, where the father of the consistory sat, with his assessors seated on each side of him in the form of a semicircle, and the people standing before him: and, from this description, again was borrowed the description of the day of judgment in the New Testament." Bishop Newton, vol. i. p. 296.

"*I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed and given to the burning flame.*" Dan. vii. 11.

"The beast will be destroyed *because of the great words which the horn spake*, and the destruction of the *beast* will also be the destruction of the *horn*; and, consequently, the horn is a part of the fourth beast, or, of the Roman empire." Bishop Newton.

"*As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.* Dan. vii. 12.

"When the dominion was taken away from the other beasts, their bodies were not destroyed: they were suffered to continue still in being: but, when the dominion shall be taken away from *this* beast, his body shall totally be destroyed; because, other kingdoms succeeded to those, but *none other earthly kingdom* shall succeed to this." Bishop Newton.

"*I saw in the night visions, and behold, one like the son*

of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near, before him. And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him; his dominion is, an everlasting dominion which shall not pass away, and, his kingdom, that which shall not be destroyed." Dan. vii. 13, 14.

Here, the kingdom of the Messiah is signified, and is alluded to by our Saviour himself. Matt. xxvi. 64. "After what manner these great changes will be effected, we cannot pretend to say, as God hath not pleased to reveal it. We see the remains of the ten horns, which arose out of the Roman empire. We see the little horn still subsisting, though not in full strength and vigour, but, as we hope, upon the decline, and, tending towards a dissolution. And, having seen so many of these particulars accomplished, we can have no reason to doubt that the rest, also will be fulfilled in due season, though we cannot frame any conception how CHRIST will be manifested in glory, how the little horn, with the body of the fourth beast, will be given to the burning flame; or, how the Saints will take the kingdom, and possess it for ever and ever. It is of the nature of such prophecies, not to be perfectly *understood*, till they are fulfilled. The best comment upon them, will be their *completion*." Bishop Newton.* See the subject at length,

* With the Vision of the four beasts, all the succeeding prophecies of Daniel are connected, by means of the grand period of 1260 days (or years) mentioned ch. vii. 25, as the interval, during which, the Saints should be delivered into the hands of the *little horn*, and there called "*a time, times, and the dividing of time;*" in the vision of the ram and the he-goat, it is referred to as "*the time of the end,*" ch. viii. 17.; in the prophecy of the Seventy Weeks, as "*the time of the consummation,*" when "*that determined upon, shall be poured upon the desolate,*" ch. ix. 27; in the vision of the things noted in the Scripture of Truth, it is called *the time of the end*, ch. xi. 35, 40; in the xiith ch. which may be considered as an *appendix* to all the visions, it is called "*a time, times, and an half,*" and is specified, as

Sir I. Newton's Observations on the Prophecies of Daniel, p. 28 to 114, inclusive. Hales's Anal. vol. ii. p. 541, &c.

T.

III. THE VISION OF THE RAM AND THE HE-GOAT, ch. viii. Previous to attempting a sketch of this prophecy, it will be necessary to observe, that two different and opposite theories have been proposed and maintained by commentators respecting it; the first, (and which is supported by Sir Isaac Newton, Bishop Newton, Dr. Hales, &c. &c.) considers it as symbolizing the three empires of Persia (the ram), Greece (the he-goat), and Rome (the little horn of the he-goat), till the Roman captivity of the Jews, after the destruction of their temple by Titus. The second, proposed by Mr. Faber, supposes the vision to relate *solely* to the second and third empires, and representing by the little horn of the he-goat the *Eastern Mahomedan Apostasy*, as the little horn of the fourth beast does the *western* one of the church of Rome, and running parallel to it for the space of 1260 years, the celebrated period of "*a time and times, and the dividing of time*," mentioned Dan. vii. 25. The latter hypothesis is adopted in this work, for the purpose of accompanying the historical reader through the mazes of varying opinions, without presuming to dictate which is the

the common term of all the visions. With a reference to this grand period of 1260 years, which points to the reign of the three great apostasies of Papacy, Mohammedism, and Infidelity, and the dispersion of the Jews, all the other periods mentioned by Daniel are adjusted, viz. the period of 2300 years, ch. viii. 14; that of 1290 years ch. xii. 11; and that of 1335 years, ch. xii. 12. The disputes of commentators respecting the two latter periods, turn principally upon the question of whether they should be dated from the pollution of the Jewish sanctuary, and the desolation brought upon the Jews by the Roman armies under Titus, or that of the *spiritual sanctuary* of the *Christian Church* by the above mentioned apostasies. The latter interpretation is adopted by Bishop Newton and Mr. Faber.

one to be preferred and adhered to, to the exclusion of others. In the Dissertations of Bishop Newton, and Mr. Faber, the arguments on both sides are clearly and candidly stated, and by a reference to the Historical Tables of this work, the discrepancies of opinion of those and other authors will be easily discerned, and accommodated to the arguments urged in the treatise that may be under the consideration of the reader, and he will be left at liberty to decide for himself upon the respective merits of the theories advanced in the works of those commentators who have treated largely of such subjects.

The vision was seen by Daniel in the third year of Belshazzar, or B. C. 553, and two years after that of the four beasts.

"*I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.*" Dan. viii. 2, 3, 4.

"The ram standing before the river, is the Medo-Persian empire;" (a ram too was the armorial ensign of Persia, as that of a goat was of Macedon;) and his two horns are the two kingdoms of Media and Persia: the higher one, which came up last, being Persia, the head of the empire; and the lower one, which came up first being Media, united with, though subjected to, Persia, B. C. 537; the ram extended his conquests westward, northward, and southward; westward as far as the extreme limits of Asia; northward, over Armenia, and Cappadocia; and southward, over Egypt, and as far as the Persian Gulph. Eastward, he made compara-

tively but little progress, being stopped by the vast deserts of Tartary, and the mighty empire of Hindostan." *(Faber.)*

"*And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of Heaven.*" Dan. viii. 5-8.

In the midst of his (*the ram's*) progress, however, and at the very time when no other beast could stand before him, he was attacked by an unexpected enemy, the *he-goat*, or *the Macedonian empire*. Moving with unexampled rapidity from the west, the founder of this mighty sovereignty soon completely overthrew *the ram*, and brake *his two horns*, B. C. 331. After this daring exploit, *the he goat* "*waxed very great*," extending his arms even into Hindostan, as well as subjugating Egypt and all the other dominions of *the ram*. But, notwithstanding this sudden and astonishing acquisition of power, his great horn was destined to be broken, even in the very height of his strength. Accordingly, the imperial dynasty of *the great horn* lasted no more than fifteen years after the death of Alexander, B. C. 323; within which short space of time, his successors, Philip Arideus, Alexander Ægus, and Hercules, were all murdered. After them, the empire was divided into *four kingdoms*, typified by the four horns of the *goat*, and the four heads of the *leopard*, mentioned in the

preceding vision. Cassander held *Macedon and Greece*; Lysimachus had *Thrace and Bithynia*; Ptolemy made himself master of *Egypt*; and Seleucus obtained *Syria and the East*. Thus exactly, was fulfilled the prophecy, that four kingdoms should arise out of Alexander's empire, governed by princes of his own nation, though neither of his own family, nor with power equal to that which he had possessed." *(Faber.)*

"*And out of one of them* [the four horns] *came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. . And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground, and it practised and prospered.*" Dan. viii. 9-12.

In the foregoing verses, Mr. Faber supposes the Mahommedan apostasy to be described as rising in the east, and continuing "*the transgression of desolation*," at the very time, when by the Pope's being acknowledged universal bishop, and obtaining spiritual supremacy, *he* became the little horn of the fourth beast in the west, A. D. 606, into whose hands the saints were to be delivered for the space of 1260 years. See his Dissertations, vol. i. ch. 5. The different interpretations furnished by other commentators, have been already noticed; for a full account of them, see Bishop Newton, vol. i. Dis. 15. Hales's Anal. vol. ii. p. 551, &c.

"*Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two*

thousand three hundred days, then shall the sanctuary be cleansed." Dan. viii. 13, 14.

This number is generally considered as describing the period of time to be occupied by the events predicted in the vision, and reaching to the end of the period of 1260 years; but it must be observed that there are other readings of this number, viz. that of the Septuagint, which gives 2400, and that of some copies mentioned by Jerome 2200; the latter reading is adopted by Mr. Faber, who dates the commencement of the prophecy B. C. 334; by the reading of our own version, it would be placed in the reign of Darius Ochus. Bishop Newton observes, that when these years shall be expired, then their end will clearly show from whence their beginning is to be dated."

U.

IV. THE PROPHECY OF THE SEVENTY WEEKS, ch. ix. 21-27. It relates solely to the Jewish nation, and was revealed to Daniel in the first year of Darius the Mede, "*over the realm of Chaldeans* (Dan. ix. 1), the same year that Babylon was taken by Cyrus, and B. C. 538. The time from which the accomplishment of the vision commences, is a disputed point, but there are two standard theories, the *one* or the *other* of which being, in the grand outline, generally followed by commentators, *both* are inserted in this work, in order, that the reader, being made acquainted with the *foundation*, may the more easily comprehend the *superstructure* built upon it by different authors; and first,

The opinion of Dean Prideaux (to which the tables accompanying this little treatise will be accommodated,) assigns the year B. C. 458 for the date of the commencement of the seventy weeks of years. With respect to the prophecy itself, he observes, "that the whole of it, as delivered to us in the 24th, 25th, 26th, and 27th verses of the ninth chapter of Daniel, contains *three branches or parts*: the *first* foretells events to be accomplished within

weeks in general, and to be *fully completed* and *brought to pass at the end of them*; the *second*, events to be accomplished *precisely at three particular periods*, into which the said general number of seventy weeks is divided; and the *third*, events to be brought to pass *after* the expiration of the said seventy weeks, in the times *immediately following thereupon*.

"I. The first branch, or part of this prophecy, is that which is contained in the 24th verse, and foretells the six events above mentioned viz. (*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy*; (ver. 24.) which were to be accomplished within the said seventy weeks in general, and to be fully completed and brought to pass at the end of them.

II. The second branch or part of this prophecy, is that which is contained in the 25th verse, and in the former part of the 26th, and former part of the 27th verses. This divides the *general number of seventy weeks* into *three particular periods*, and assigns *particular events* to *be precisely accomplished* at the end of each of them. These three particular periods are *seven weeks, sixty-two weeks*, and *one week*, that is, 49 *years*, 434 *years*, and 7 *years*; and the particular events to be accomplished at the end of each of them are, 1st, *the restoring and building of the street and ditch of Jerusalem in troublous times*; 2nd, The *coming of the Messiah*; and, 3rd, His *confirming of the covenant of the Gospel*, with many of the Jews for *one week*, his causing *sacrifice* and *oblation* to cease in the *half of that week*, and his being *cut off* at the *end thereof*. And, therefore, applying these particular events to their proper periods, the prophecy will be clearly thus: that, numbering the said seventy

ing forth of the commandment or decree Jerusalem (that is, to restore and esta- state of the Jews at Jerusalem,) there

should be first *seven weeks* of that number, that is, *forty-nine years;* and then the said church and state (here figuratively expressed by the streets of the city,) should be thoroughly reformed and restored, and all such good constitutions and establishments (here figuratively expressed by the ditch) should be made and settled, as should be necessary, for the fortifying and preserving of the same; and that all this should be done *in troublous times*, and amidst great opposition from enemies: That, after *sixty two weeks from the end of the said seven weeks*, that is, 434 *years*, the *Messiah should come:* and that, after this, having for *one week*, the last of the said seventy weeks (that is, for the space of *seven years*,) confirmed the covenant of the Gospel with many of the Jews, he should, *in the half part of that week* (that is in the *latter half part* of it, cause the sacrifices and oblations of the temple to cease; and, in the *conclusion of the whole*, that is, in the *precise ending* of the said *seventy weeks*, be *cut off* and *die*. And, accordingly, all this was exactly fulfilled and brought to pass.

"1st. As to the period of *seven weeks*, it must be acknowledged, that the particular event of *restoring and building of Jerusalem*, with its *streets and ditch*, in *troublous times*, (by which I understand the restoring and settling the *church* and *state* of the *Jews*,) is not distinctly applied thereto in the prophecy: for, in the end of the 25th verse, both the two first periods being mentioned together, i. e. that of the *seven weeks*, and that of *sixty-two weeks*, the event of *restoring* and *building of Jerusalem*, with its *street* and *ditch*, is subjoined to *both* of them, without any distinct application to *either;* but the words immediately following in the next verse, appropriating the time of the Messiah to the period of *sixty-two weeks*, this necessarily leaves the other, that is, the *restoring and building of Jerusalem, with its streets and ditch*, to be appropriated to the period of *seven weeks*. And, accordingly, within the compass of the

said period of *seven weeks*, or *forty nine years*, this event was accomplished, in the full restoring and establishing of the church and state of the Jews in Judah and Jerusalem, after the Babylonish captivity: for this was begun by Ezra, by virtue of that commandment or decree, which was granted to him for it in the seventh year of Artaxerxes Longimanus, king of Persia, B. C. 458, and afterwards carried on by Nehemiah, by virtue of another decree granted to him, for this purpose, by the same Artaxerxes, in the twentieth year of his reign. And, from the beginning of this restoration of the church and state of the Jews, by Ezra, to the ending and perfection of it by Nehemiah, B. C. 409, in that last act of this reformation, which is spoken of in the 13th of Nehemiah (that is, from the 23d verse to the end of the chapter,) were forty-nine years, as will be clearly made out, in its proper place, in the sequel of this history. For, during all that time this work was a carrying on, and the great opposition which these two good men met with herein, not only from the Samaritans, and other enemies abroad, but also from false brethren, and wicked men at home, who hated all reformation, was the true cause that it was so long a doing; that there were such oppositions in the doing of it, this sufficiently verifieth the prophecy in its prediction, that it was to be done *in troublous times*. And, it is observable, that, at the same juncture of time, where the restoration of the Jewish church and state ended, there the holy scriptures of the Old Testament do end also; for, this last reformation of Nehemiah which I have mentioned, and where I place the full completion of the said restoration, is the last act which is recorded therein; and, therefore, this ending of the period, is of sufficient remark, for this reason, as well as the other, to be taken notice of in the prophecy; which can scarce be said of any other that can be assigned for it. And,

"2dly, From these *seven weeks*, or *forty-nine years*, reckoning *sixty-two weeks*, or *four hundred and thirty-four years* more (which is the term of the *second period*,)

Augustus, and was, according to Velleius Paterculus and Suetonius, admitted by him into co-partnership with him in the empire; and, by a law, (which Augustus caused to be proposed and enacted by the consuls) had conferred on him an equal power in the government of the provinces with Augustus himself; for, from that time, the public acts went in his name, as well as in that of Augustus, especially in the imperial provinces, of which Syria was one: and, therefore, from that time, the years of his reign were reckoned in those provinces. And, this happened, as the most learned Archbishop Usher observes, in the year of the Julian period, 4725; and, the 15th year from thence, brings us to the year of the Julian period 4739, in which, (as is noted above) the word of God came to John the Baptist; and the preaching of the Gospel first began. And, then it was, that Christ, by this his fore-runner, manifested his coming, and made his first appearance in that great work of our salvation, on which he was sent. And, from the seventh year of Artaxerxes Longimanus, when the commandment went forth from that king, for the restoring of the church and state of the Jews, to this time, were, just *seven weeks*, and *sixty-two weeks*, that is, *sixty-nine weeks*, or 483 *years* in all, exactly as this prophecy predicted.

"3dly, From this coming of our Saviour, began the *third period* of these *seventy weeks*; that is, the *one week* which is spoken of in the 27th verse; the events whereof, as there predicted, are that "*for that week, the* MESSIAH *should confirm the covenant with many, and, in the half part thereof,* (for thus it ought to be rendered, where, in our English translation, we read *the midst*) *should cause the sacrifice and the oblation to cease.* And so, accordingly, it came to pass; for, during these *seven years* of his *evangelical ministry*, he did, *first by his forerunner*, (Malachi iii. 1; Matt. xi. 10; Luke i. 76; and vii. 27,) the *messenger whom he had sent before him*, and then, by *himself*, in his *personal ministry, confirm the covenant of the Gospel with*

many of the Jews, who were converted, and admitted thereto; and then, in the half part of the said week, that is, in the *last half part* thereof, when he appeared in *his own person* in the same ministry, on which John was sent before him, he caused the *sacrifices and the oblations* of the temple to *cease*, that is, first, by his *preaching of the Gospel*, which was to *supersede* them, and then, lastly, by that *great sacrifice of himself, which he once offered for all, in his death upon the cross*, at the end of *this week*, whereby, they were all absolutely and finally extinguished for ever. For, all other sacrifices and oblations till then, being only *types* and *figurative representations* of this *great sacrifice*, after to be offered, and of no *virtue* or *efficacy*, but as they *referred* to it, when *this* was offered, all others vanished of course, as the representative doth at the appearance of the principal, or the *type* or *figure*, at the presence of the thing that is *typified* or *expressed* by it; and the virtue and propitiation of this one sacrifice, *hath sufficed for all ever since*. The whole latter part of the *last week*, being the time of CHRIST'S *personal ministry here on earth*, as the whole of it was employed in preaching of the Gospel, which was to *cause the law to cease*; so the whole of it may very properly be said to be employed in causing all those *sacrifices and oblations to cease*, which the *law enjoined*; though, the whole was not *completed* till the end of this half part, by his *death and passion*, A. D. 32; for then, at the offering up of this *great sacrifice*, the virtue and efficacy of all others *ceased for ever*. But here, it may be objected, that my placing the death of CHRIST at the end of this last period, is against the express words of the prophecy; for, that placeth the cutting off of the MESSIAH, at the end of the *second period*, that is, of the *sixty-two weeks*; for, the words of it are, (ver. 26.) "*after three score and two weeks, shall the Messiah be cut off.*" To this, I answer, the word *after*, in this place, cannot be understood to mean strictly the time *immediately after*, but, in a large and indefinite

sense to denote, the *whole next week* which *after followed;* for otherwise, his coming and his *cutting off*, must have happened at the *same time*, both together, and no intermediate space would have been left for his *ministry;* for, in the verse preceding, it is positively said, "*That, from the going forth of the commandment, to restore and build Jerusalem, unto Messiah the Prince, should be seven weeks, and three score and two weeks;*" and, therefore, if at the end of the same *sixty-two weeks* he should be *cut off also*, then his coming, and his cutting off, must have happened both together, at the same time; and, the consequence, which I have mentioned, must necessarily follow, i. e. that no intermediate space would have been then left for his ministry, which cannot be said. The word *after*, must, therefore, mean *the whole week after*, at the end of which, CHRIST, the MESSIAH named in the prophecy, *was cut off by his death on the cross*. And there is no need of expressing it otherwise in that place, because the cutting off and death of the MESSIAH had been exactly determined to that time, by what was said before in the 24th verse. For it is manifest, that, according to the true intent and meaning of that part of the prophecy, his death must be there placed; for, according to that, it must be *there placed*, where it *placeth the events* that were to be *accomplished* and *brought to pass by it;* but the events which were to be accomplished and brought to pass by the cutting off of the Messiah, are by that part of the said prophecy (ver. 24.) placed at the end of the seventy weeks, and, consequently at the end of the last of them; and, therefore, the cutting off of the Messiah must be there placed also. And there it accordingly happened, in the death and passion of Christ our Saviour; and this part of the prophecy was exactly fulfilled by it, A. D. 32.

"The whole, therefore, of this second part, or branch of the prophecy, is thus; the *seventy weeks* being divided into *three periods*, that is, into *seven weeks*, *sixty-two weeks*, and

one week, the *first*, reacheth from the time of the going forth of the commandment to Ezra, for the restoring of the church and state of the Jews, in the 7th year of Artaxerxes Longimanus, B. C. 458, to the finishing of that work, by Nehemiah, *forty-nine years* after, B. C. 409; *the second*, from the end of that period, to the *coming of the* MESSIAH, 434 years after, A. D. 26; and *the last*, from *that of his coming*, to *his cutting off*, by his death on the cross, A. D. 32, which was *one week*, or *seven years*, after. And, all these put together, fully make up the *seventy weeks*, or, the 490 *years* of this prophecy: and, according to this computation every particular of it hath been fully verified in the completion exactly agreeable thereto, and the whole number of years pointed out thereby, exactly answered to a month: for, as the going out of the commandment to Ezra, from whence they began, was in the month of Nisan, so the crucifixion of Christ was, also, in the same month, just 490 *years after*.

"After what is predicted of these three periods, follows the *third branch*, or part of the prophecy, which is contained in the latter end of the 26th, and latter end of the 27th verses, and, foretels events to be brought to pass, *after the expiration of the said seventy weeks, in the times immediately following thereupon, that is, the destruction of the city and sanctuary by the people of the Prince that was to come*, who, with their armies, and desolating abominations, should invade Judea, as with a flood, and, by a terrible and consuming war, bring utter ruin and desolation upon it, and all the people of the Jews, that should dwell therein, and consummate the same upon them in an absolute destruction. All which, accordingly came to pass, and did, of a very signal manner, verify the prophecy in a full completion, in every particular hereof. For, on the end of those *seventy weeks*, which were *determined upon that people*, and their *holy city*, they having slain the LORD OF LIFE, they were, thereon, *cast off by* GOD from being HIS

peculiar people, and the *Gentiles* were called *in their stead*; so that, thenceforth, they were no more HIS *people*, nor their city, Jerusalem, any longer *holy unto him*, but *both* were given up, and destined to *utter ruin* and destruction: for, immediately upon their having executed the sentence of death upon CHRIST OUR LORD, this sentence of condemnation passed upon *them*; *Christ, foreknowing the wickedness, foretels that this sentence should be thereon passed upon them for it, and, accordingly, be executed,* (Matt. xvi; Mark xiii.; Luke xxi.) and, from that time, all second causes operated towards the hastening the execution of it, till at length the Roman armies, *the people that were to come*, under the command of Titus, their prince, invaded them as with a torrent, and begirt Jerusalem with their ensigns, *the abomination of desolation*, which our Saviour, from this prophecy, forewarns his disciples of. Matt xxiv. 15, &c.; Mark xiii. 14.) For, they were idolatrous images, abominated by the Jews, under which, those people marched against them, invaded their land, besieged their *holy city*, and, by a most calamitous war, brought utter desolation upon *both*, A. D. 70; which, according to the relations of Josephus (who was an historian of their own nation, and present in all the actions of the war,) they executed in the most terrible and tragical manner of destruction that was ever brought upon any nation, and consummated it to such a degree upon them, that they have never been able to recover themselves ever since, *even to this day*, though now 1645 years have passed since these judgments were, by the just hand of God, thus executed upon them," (see the subject treated more at large Prid. Con. vol. ii. book 5. p. 319, 369.) The learned author adds, in conclusion, " Thus far, I have explained this important prophecy in all its parts and branches, and fully shewn all these events, in which, every particular of it had its completion. That there are several difficulties in it, must be acknowledged; the perplexities which many learned men have been led

into, in their explications of it, do sufficiently prove it; and the understanding, in a *literal* sense, what is here meant in a *figurative*, hath not been the least cause thereof. Not to be delivered in plain terms, is what is common to all prophecies, there being none of them without their difficulties and obscurities. There is too great an itch in mankind to look into *futurities*, which belong to God only to know; and, although God hath been pleased so far to gratify our curiosity herein, as to give us prophecies for the magnifying of his omniscience among us; yet, they are most of them delivered in such dark and obscure terms, as not to be thoroughly understood, till after they are fulfilled. Then, the *events* become *sure comments upon the text*. And I hope, when the reader hath fully considered all that is above proposed, concerning this very important prophecy, he will be thoroughly satisfied, how every particular of it hath had its completion."

II. Another method of interpreting this celebrated prophecy is here inserted in the words of Sir Isaac Newton:

"This prophecy, like all the rest of Daniel's, consists of two parts, an introductory prophecy, and, an explanation thereof; the whole, I thus translate and interpret:

"*Seventy weeks are cut out upon* [a phrase in Hebrew, taken from the practice of numbering, by cutting notches,] *thy people, and upon thy holy city, to finish transgression, and to make an end of sins, to expiate iniquity, and to bring in everlasting righteousness, to consummate the vision and the prophet*, [not the prophecy] *and to anoint the Most Holy*.

"*Know, also, and understand, that, from the going forth of the commandment, to cause to return and to build Jerusalem, unto the anointed* MESSIAH, [that is, in *Greek*, the CHRIST; in *English*, the ANOINTED] *the Prince, shall be seven weeks*.

"*Yet, threescore and two weeks shall it* [Jerusalem] *return, and the street be built, and the wall; but, in trouble-*

some times, and, after the threescore and two weeks, the anointed shall be cut off, and it [Jerusalem] *shall not be his; but, the people of a Prince to come, shall destroy the city and the sanctuary; and, the end thereof, shall be with a flood, and, unto the end of the war, desolations are determined.*

"*Yet, shall he confirm the covenant with many, for one week; and, in half a week, he shall cause the sacrifice and oblation to cease; and, upon a wing of abominations, he shall make it desolate, even, until the consummation, and that which is determined, be poured upon the desolate.*" Dan. ix. 24, 25, 26, 27.

"*Seventy weeks are cut out upon thy people; and upon thy holy city, to finish transgression,*" &c. Here, by putting a week for seven years, are reckoned 490 years, from the time that the dispersed Jews should be re-incorporated into a people and a holy city, until the death and resurrection of Christ; whereby, *transgression should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this vision be accomplished, and the Prophet consummated*, that prophet, whom the Jews expected; and, whereby *the most Holy* should be *anointed*, he, who is, therefore, in the next words called the *anointed*, that is, the MESSIAH, or the CHRIST. For, by joining the accomplishment of the vision, with the expiation of the sins, the 490 years are ended with the death of CHRIST. Now the dispersed Jews became a people and city, when they first returned into a polity, or body politic; and this, was in the seventh year of *Artaxerxes Longimanus*, B. C. 458, when *Ezra* returned with a body of *Jews* from captivity, and revived the *Jewish* worship; and, by the king's commission, created magistrates in all the land, to judge and govern the people according to the laws of God and the king. Ezra vii. 25.

"There were but two returns from captivity, *Zerubbabel's* and *Ezra's*; in *Zerubbabel's*, they had only commission to rebuild the *Temple*: in *Ezra's*, they first became a

polity, or city, by a government of their own. Now the years of this *Artaxerxes*, began about two or three months after the summer solstice, and his seventh year, fell in with the third year of the eightieth *Olympiad;* and, the latter part thereof, wherein *Ezra* went up to *Jerusalem*, was in the year of the Julian period, 4257. Count the time from thence, to the death of CHRIST, and you will find it just 490 years.

"*Know also, and understand, that from the going forth of the commandment to cause to return, and to build* Jerusalem, *unto the anointed, the Prince, shall be seven weeks.*" The former part of the prophecy, relating to the first coming of *Christ*, being dated to his coming as a prophet; this being dated to his coming to be Prince, or King, seems to relate to his *second coming*. There, the prophet was consummate, and the most Holy anointed; here, he that was anointed, comes to be Prince, and to reign. For, Daniel's prophecies, reach to *the end of the world:* and there is scarce a prophecy in the Old Testament concerning CHRIST, which doth not, in something or other, relate to his second coming. If, divers of the ancients, as *Irenæus*, *Julius Africanus*, *Hippolytus*, the martyr, and *Apollinaris*, Bishop of *Laodicea*, applied the *half week* to the times of *Antichrist;* why may not we, by the same liberty of interpretation, apply the *seven weeks*, to the time when *Antichrist* shall be destroyed by the brightness of *Christ's* coming?

"The Israelites, in the days of the ancient prophets, when the ten Tribes were led into captivity, expected a double return; and that, at the first, the *Jews* should build a new temple, inferior to *Solomon's*, until the time of that age should be fulfilled; and, afterwards, they should return from all places of their captivity, and build *Jerusalem* and the temple gloriously, (Tobit xiv. 4, 5, 6,); and, to express the glory and excellence of this city, it is figuratively said to be built of precious stones, *Tobit* xiii. 16, 17, 18; *Isaiah* liv. 11, 12; *Rev.* xxi.) and called, the *New Jerusalem, the*

Heavenly Jerusalem, the Holy City, the Lamb's Wife, the City of the great King, the City into which the kings of the earth do bring their glory and honour. Now, while such a return from captivity was the expectation of *Israel*, even before the times of *Daniel*, I know not why *Daniel* should omit it in his prophecy. This part of the prophecy, therefore, not being yet fulfilled, I shall not attempt a particular interpretation of it, but content myself with observing, that as the *seventy* and the *sixty-two weeks*, were *Jewish* weeks, ending with sabbatical years, so the *seven weeks* are the compass of a *Jubilee*, and begin, and end with actions proper for a *Jubilee*, and of the highest nature for which a *Jubilee* can be kept: and, that since *the commandment to return and to build* Jerusalem, precedes the *Messiah*, *the Prince*, forty-nine years, it may, perhaps, come forth not from the *Jews* themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and, lastly, that this rebuilding of *Jerusalem*, and the waste places of Judah, is predicted in *Micah* vii. 11; *Amos* ix. 11-14; *Ezek.* xxxvi. 33, 35, 36, 38; *Isaiah*, liv. 3, 11, 12; lv. 12; lxi. 4; lxv. 18, 21, 22; and *Tobit* xiv. 5; and, that the return from captivity, and coming of the MESSIAH and his kingdom, are described in *Daniel*, vii; *Rev.* xix; *Acts* i; *Matt.* xxiv; *Joel* iii; *Ezek.* xxxvi, and xxxvii; *Isaiah* lx; lxii; lxiii; lxv; and lxvi, and many other places of Scripture. The manner, I know not. Let *time* be the *interpreter*.

"*Yet, threescore and two weeks, shall it return, and the street be built and the wall, but in troublesome times; and, after the threescore and two weeks the* Messiah *shall be cut off, and it shall not be his; but the people of a Prince to come, shall destroy the city and the sanctuary,*" &c. Having foretold both comings of *Christ*, and dated the last from their returning and building *Jerusalem*; to prevent their applying that to the building *Jerusalem*, by *Nehemiah*, he distinguishes *this* from *that*, by saying, that from this

period, to the ANOINTED, shall be, not *seven weeks*, but *threescore and two weeks*, and this, not in prosperous, but in troublesome times; and, at the end of these weeks, the MESSIAH shall not be the *Prince* of the *Jews*, but be cut off; and *Jerusalem* not be his, but the city and sanctuary be destroyed. Now, *Nehemiah* came to *Jerusalem* in the 20th year of this same *Artaxerxes*, B. C. 445, while *Ezra* still continued there, and found the city lying waste, and the houses and wall unbuilt, (*Nehem.* ii. 17; vii. 4); and finished the wall on the 25th day of the month Elul, (*Nehem.* vi. 15,) in the 28th year of the king, that is, in *September*, in the year of the *Julian Period*, 4278. Count, now, from this year, threescore and two weeks of years, that is 434 years, and the reckoning will end in the year of the *Julian Period*, 4712, which is the year in which CHRIST was born, according to *Clemens Alexandrinus*, *Irenæus*, *Eusebius*, *Epiphanius*, *Jerome*, *Orosius*, *Cassiodorus*, and other ancients; and, this was the general opinion, till *Dionysius Exiguus* invented the vulgar account, in which CHRIST's birth is placed two years later. If with some, you reckon that CHRIST was born three or four years before the vulgar account, yet, his birth will fall in the latter part of the last week, which is enough. How, after these weeks CHRIST was cut off, and the city and sanctuary destroyed by the *Romans*, is well known.

"*Yet shall he confirm the covenant with many, for one week.* He kept it, notwithstanding his death, till the rejection of the *Jews*, and calling of *Cornelius* and the *Gentiles*, in the seventh year after his passion.

"*And, in half a week, he shall cause the sacrifice and oblation to cease;* that is, by the war of the *Romans*, upon the *Jews;* which war, after some commotions, began in the 13th year of Nero, A. D. 67, in the spring, when *Vespasian*, with an army, invaded them; and, ended in the second year of *Vespasian*, A. D. 70, in Autumn, September 7, when *Titus* took the city, having burnt the temple twenty-

even days before: so, that it lasted three years and a half.

"*And, upon a wing of abominations, shall he cause desolation, even until the consummation, and that which is determined, be poured upon the desolate.* The prophets, in representing kingdoms by *beasts* and *birds*, (see note at p. 274) put their wings stretcht out over anyc ountry, for their armies sent out to invade and rule over that country. Hence, a wing of abominations, is an army of false gods: for, an abomination is often put in Scripture for a false god; as, where *Chemosh* is called the abomination of *Moab*, and *Moloch*, the abomination of *Ammon*, (1 Kings xi. 7.) The meaning, therefore, is that the people of a Prince to come, shall destroy the sanctuary, and abolish the daily worship of the true God, and overspread the land with an army of false gods; and, by setting up their dominion and worship, cause desolation to the *Jews*, until the times of the *Gentiles* be fulfilled. For CHRIST tells us, that the abomination of desolation, spoken of by *Daniel*, was to be set up in the times of the *Roman Empire*, Matt. xxiv. 15. Thus, have we in this short prophecy, a prediction of all the main periods relating to the coming of the MESSIAH; the time of his *birth*, that of his *death*, that of the *rejection of the Jews*, the duration of the *Jewish war*, whereby he caused the *city and sanctuary to be destroyed*, and the time of his *second coming*." See Sir Isaac Newton's Observations on Daniel, ch. 10.

Whichever of the foregoing expositions be the right, or whether *either* be, time must decide; they are given in this work, that the reader may not feel himself a total stranger to either hypothesis, when advanced, or alluded to, by the author he may be perusing; and, that being furnished with the evidence on both sides, his opinion may prove the result of a due balancing of the arguments advanced on each. The treatises that are the most likely to be preferred, usually *pre-suppose* a knowledge of the *general outlines* of

the subject, and which, however easy to be obtained, are not always distinctly impressed upon the minds of the class of students for which this little work is compiled, in a way that would leave the attention at liberty to dwell upon more *important* objects of investigation. The present article may be concluded with the observation that, whenever the seventy weeks of years might *commence*, it is plain that the prophecy connected with them reached to the *time of the end*, as may be deduced from the application of it by our Saviour, in connection with his second coming.

V.

V. THE PROPHECY OF THE THINGS NOTED IN THE SCRIPTURE OF TRUTH. Ch. xi.

This vision forms an illustrative comment upon all the preceding prophecies of Daniel, and, was revealed to the prophet in the third year of the reign of Cyrus over the Persian empire, after his succession, by the death of his uncle Darius, or, B. C. 534,* and gives the history of the world as connected first with the *Jewish*, and afterwards, with the *Christian* church, from that time, to the end of the grand period of 1260 years, and may be divided into five sections, viz.:

1st, Contained in ch. xi. 2, sketches the succeeding historians of Persia.

2nd, Ver. 3, 4, the conquest of that empire by *Alexander the Great*, and the division of his dominions amongst his generals.

3rd, Ver. 5-30, recounts the exploits of the kings of *Egypt* and *Syria*, to the death of *Antiochus Epiphanes*.

4th, Ver. 31 to 35, the history of the church of God, 1st,

* By an unfortunate oversight this event is misplaced in the Chronological Tables of this work, being dated in the year B. C. 538, see the article, Table VII. the corresponding period in the *first*, and the 5th Division V, of the *second* Table of Prophecy.

Jewish, and then Christian, under the fourth empire till *the time of the end* or period of 1260 years.

5th, Ver. 36, to the end of the chapter, describes the reign of *Antichrist*, or, (according to Mr. Faber) of infidelity in France.

Dr. Hales observes, that this vision was ushered in with circumstances of peculiar solemnity; with the presence of CHRIST himself, and his angels; both appearing in human form; First, the *spiritual* HIGH-PRIEST, *clothed in linen*, as on the great day of *atonement*, appeared in glory to *Daniel*, and spake to him; and, when he heard the voice of his words, he fell into a trance, with his face to the ground. The prophet alone saw this great vision, for, his trembling attendants fled to hide themselves, ch. x. 1-9.

Daniel was raised from his trance, by the hand that touched him (probably, of the angel *Gabriel*) who encouraged him nearly in the same terms as in the former vision of the seventy weeks, and, who again came in human form, and touched, and strengthened him, that he might shew him *the Scripture of Truth;* representing himself as assisted by MICHAEL, one of the *chief princes and Daniel's prince;* who, therefore, could be no other than the spiritual HIGH-PRIEST, or CHRIST, signified by the name "*Who is like God?*" ver. 10-21. Cyrus is supposed to be "*the Prince of Persia,*" who, for one and twenty days, withstood the decree for the return of the *Jews,*" Ezra i. 2. Hales's Anal. vol. ii. p. 574.

Bishop Newton, Dean Prideaux, and others, date the commencement of this vision from the time of Cyrus; but, Dr. Hales considers it as an amplification and continuation of the vision of the Ram and the He-goat. By following him, we avoid the great *chasm* which would intervene between the *fourth king of Persia*, (supposing him to be *Xerxes I.*) and *Alexander the Great*, and the description of the fourth king, is equally applicable to *Darius Codo-*

mannus, as to *Xerxes*. We suppose, therefore, the vision to commence in the reign of Darius *Ochus*, surnamed *Nothus*.

SECTION 1st, Sketches the succeeding history of Persia: "*And now, I will shew thee the truth. Behold, there shall stand up yet* [besides Darius Nothus] *three kings in Persia;* [Artaxerxes Mnemon, B. C. 404, Artaxerxes Ochus, B. C. 358, and Darius Codomannus, B. C. 336.] *and the fourth,* [from Nothus] *shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia.* Dan. xi. 2.

SECTION 2nd, describes the conquest of Persia, by Alexander the Great, B. C. 331. "*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And, when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven*: [Greece to the west, Thrace to the north, Egypt to the south, and Syria to the east] *and not to his posterity,* [for they all, viz. his two sons, Alexander Ægus, and Hercules, and his brother Philip Aridæus, came to untimely ends, within fifteen years after his death] *nor according to his dominion which he ruled;* [which was a universal one, but under his successors, was divided into four parts] *for, his kingdom shall be plucked up, even for others, beside those* [for his four generals, Ptolemy, Seleucus, Lysimachus, and Cassander, B. C. 323.] Dan. xi. 3-4.

SECTION 3rd, recounts the exploits of the kings of *Syria* and *Egypt*, who are called the kings of the *north* and the *south*, from the local situation of their dominions, lying *north and south* of *Judea*, the country which forms the principal object of this part of the prophecy.

And the king of the south [Ptolemy Soter] *shall be strong,* [he seized upon Judea, and extended his conquests over Arabia, Lybia, and Æthiopia, B. C. 322] *and one of his* [Alexander's] *princes* [Seleucus Nicator] *and he* [Seleucus Nicator] *shall be strong above him* [Ptolemy Soter] *and*

have dominion; his dominion, shall be a great dominion, ver. v. Seleucus conquered Syria, and Asia Minor from Antigonus, B. C. 301, and, afterwards obtained Thrace and Macedon, by the defeat and death of Lysimachus, B. C. 281. "*And, in the end of years, they shall join themselves together, for, the king's daughter of the south shall come to the king of the north to make an agreement;* [after many years of war between the kings of Egypt and Syria, a peace was concluded, and Ptolemy Philadelphus gave his daughter, Berenice, with a large dowry, in marriage to Antiochus Theos, upon condition of his divorcing his wife, Laodice, and disinheriting her two sons, B. C. 249.] *But she* [Berenice] *shall not retain the power of the arm; neither shall he* [Antiochus Theos] *stand, nor his arm; but she shall be given up, and they that brought her,* [her Egyptian attendants] *and he that begat her* [or, rather as in the margin of the Bible, he whom she brought forth, i. e. her son] *and he that strengthened her in these times,* ver. 6. This passage minutely describes the fate of Berenice, who, after the death of her father, was repudiated by Antiochus Theos, who replaced Laodice upon the throne; the latter, to prevent the possibility of a second degradation, murdered Berenice, her infant son, and the Egyptian attendants, who endeavoured to protect her from the fury of the queen; Antiochus himself was also poisoned by her, after which, she assumed the government in conjunction with her son Seleucus Callinicus, B. C. 246.

But out of a branch of her [Berenice's] *roots, shall one stand up in his estate which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; and, shall also carry captive into Egypt their gods, with their princes, and with their precious vessels of silver and of gold.* This verse describes the exploits of Ptolemy Evergetes, the brother of Berenice, who carrying an army into Syria, overran that country, killed Laodice, in revenge for the death

of his sister, and carried off immense spoil, together with the idols of the country, and the precious vessels of gold and silver dedicated to them, B. C. 246. *So the king of the south*, [Ptolemy Evergetes] *shall come into his kingdom* [being recalled by civil commotions at home] *and shall return into his own land*, ver. 7-9.

But his [Seleucus Callinicus] *sons* [Seleucus Ceraunus and Antiochus, afterwards surnamed the Great] *shall be stirred up, and shall assemble a multitude of great forces; and one* [Antiochus the Great] *shall certainly come and overflow, and pass through; then shall he return, and be stirred up, even to his fortress*, [B. C. 222,] *And, the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his* [Ptolemy Philopater's] *hand* [at the battle of Raphia, B. C. 217]. *And, when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but, he shall not be strengthened by it*, ver. 11, 12. After this victory over Antiochus, Ptolemy Philopater, in his return to Egypt, visited the cities of Cœlo-Syria and Palestine, and at Jerusalem, inspected the temple, and offered sacrifices; but, not contented with viewing those parts which were open to the Gentiles, he insisted upon entering the holy of holies, which was opposed by the priests. Elated with his recent success, Ptolemy was ill-disposed to submit to any restrictions, and, therefore, forced his way into the inner court, where, being immediately seized with great terror, he fell speechless on the ground, and was carried out half dead. On his recovery, he departed from Jerusalem, highly incensed against the Jews, and threatening them with his vengeance, which he attempted to execute upon his return, by a violent persecution, in which he "*cast down many ten thousands*," for 40,000 of his Jewish subjects are said to have fallen at this time, B. C. 216. *But he shall not be strength-*

ened by it, [that is, by his victory over Antiochus] *For, the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years, with a great army and with much riches. And, in those times, there shall many stand up against the king of the south, also the robbers of thy people* [the factious Jews and governors of the provinces] *shall exalt themselves* [by revolting from Ptolemy] *to establish the vision; but, they shall fall.* [They were defeated by Scopas, Ptolemy's general.] *So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people; neither shall there be any strength to withstand. But, he that cometh against him, shall do according to his will, and none shall stand before him; and he shall stand in the glorious land, which, by his hand, shall be consumed,* ver. 13, 16, [or rather, Bishop Newton remarks, *consummated or perfected,* for Antiochus the Great bestowed great favours upon the Jews, in reward of their ready reception of him. The foregoing verse is a detailed account of the expedition of Antiochus the Great against Egypt, by which, he recovered Judea, Cœlo-Syria, and Phœnicia, fourteen years after his defeat in the battle of Raphia, and B. C. 203.] *He shall also set his face to enter with the strength of his whole kingdom, and upright ones* [the Jews in contradistinction from the idolatrous people] *with him; thus shall he do;* [B. C. 198] *and he shall give him* [Ptolemy Epiphanes] *the daughter of women,* [his daughter Cleopatra, the most beautiful woman of her day] *corrupting her;* [Antiochus being about to engage in a war with the Romans, judged it expedient to postpone the final conquest of Egypt to a period of greater leisure, he therefore concluded a truce with Ptolemy, and gave him his daughter in marriage, with the provinces of Cœlo-Syria and Palestine, as her dowry, B. C. 197, expecting, that when he should be at liberty, to renew hostilities with Ptolemy, she would fur-

thier his views, by siding with him against her husband. *But she shall not be on his side, neither be for him,* ver. 17, [for, she faithfully adhered to Ptolemy.] *After this, he shall turn his face unto the Isles* [of Greece] *and shall take many; but a Prince, for his own behalf, shall cause the reproach offered by him to cease, without his own reproach shall he cause it to turn upon him,* ver. 18. [This prince, or *power,* was Acilius, the Roman Consul in Greece, who defeated Antiochus at Thermopylæ, and drove him out of the country into Asia Minor, B. C. 191, where he was again totally defeated in the battle of Magnesia, by L. Scipio, and driven thence, B. C. 190.] *Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found,* ver. 19. In consequence of this defeat, Antiochus was obliged to sue for peace of the Romans, which was granted on ignominious terms, according to which, he was to pay a heavy tribute of 1000 talents for twelve years, and send his son a hostage to Rome. To raise the money for this tribute, he attempted to plunder the temple of Jupiter Belus, at Elymais, and was there killed by the inhabitants, B. C. 187.

Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom. Seleucus Philopater, B. C. 187, who was little better than a Roman tax-gatherer; it was in order to raise money for the Roman tribute, that he sent Heliodorus to seize upon the treasure contained in the temple at Jerusalem (see 2 Maccab. iii.); *but, within few days, he shall be destroyed, neither in anger, nor in battle,* ver. 20; he was treacherously murdered by his treasurer, Heliodorus, B. C. 175.

And, in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries; ver. 21. The character of Antiochus Epiphanes, in all respects answered the epithet here given him of "*a vile person;*" he was on his way home from Rome (the twelve years tribute

being just expired) when he heard of his brother's death, and that Heliodorus was endeavouring to seize the crown; and, not finding himself in a situation to recover it by open force, he ingratiated himself with Eumenes, king of Pergamus, by "*flatteries*" and promises, and, by his means, was quietly established upon the throne, B. C. 175.

And, with the arms of a flood, shall they [Heliodorus and the other competitors for the crown, Ptolemy Philometer, &c.] *be overflown from before him, and shall be broken; yea, also, the prince of the covenant*; [the High-priest of the Jews] *and, after the league made with him, he shall work deceitfully*, ver. 22, 23. By means of the forces of Eumenes, Antiochus soon overpowered all his enemies, and, being bribed by Jason the apostate, brother of Onias III., he deposed that good man, and established Jason in the pontificate, B. C. 175; but, notwithstanding this *league*, with the latter, being offered a still higher price, by Menelaus (another brother of Onias) he sold him the high-priesthood, and Jason was obliged to fly out of the country.

For, he shall come up, and shall become strong with a small people; he shall enter peaceably upon the fattest places of the province; and, he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them [his own followers] *the prey, and spoil, and riches.* By degrees, Antiochus secured to himself the whole kingdom, and, consistent with his plan of ingratiating himself with his adherents, and attaching them to him by *flatteries* and *favors*, he divided amongst them the spoil taken from his opponents. *Yea, and he shall forecast his devices against the strong holds, even for a time*, ver. 24. Anticipating an attack from the king of Egypt, he put all his fortresses into the best state of defence.

And, he shall stir up his power and his courage against the king of the South, with a great army; and, the king of the South shall be stirred up to battle with a very great and mighty army; but, he shall not stand; for, they shall forc-

cast devices against him. Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow. [Bishop Newton says, be overflown,] *and many shall fall down slain*, ver. 25, 26. These verses describe the first expedition of Antiochus Epiphanes into Egypt, B. C. 171, in which he succeeded, partly, by force of arms, and, partly, by the treachery of Ptolemy's ministers and friends; so, that the king of Egypt, fell into the power of Antiochus, and Ptolemy Evergetes II. (or Physcon) was declared king in his stead, B. C. 170.

And, both these kings' hearts shall be to do mischief, and they shall speak lies at one table. Antiochus and Ptolemy, mutually endeavoured to deceive and destroy each other; the former, promising to restore the crown of Egypt to his nephew, the latter, professing to be satisfied in holding it as an appendage to the crown of Syria, while at the same time, he was meditating how he might throw off the yoke, and recover the throne by violence. *But it shall not prosper; for, yet the end shall be at the time appointed*, ver. 27. Such hypocrisy was not suffered to succeed, being contrary to the appointment of God, who, for his own purposes, had allowed these two kings mutually to punish each other.

Then shall he [Antiochus] *return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land*, ver. 28. In his way home, laden with the spoils of of Egypt, Antiochus hearing of the faction carrying on between the two impious brothers, Jason and Menelaus, supported by their respective adherents, hastily concluded that the whole province was in a state of revolt, and, therefore, marching to Jerusalem, (where he learnt that the Jews, upon a report of his death, had made great rejoicings,) he besieged, and took it, put 40,000 of the inhabitants to the sword, took as many more captives, forced his way into the most sacred recesses of the temple, and, as a still farther pollution of it, he caused a sow to be sacrificed upon the high altar, and

sprinkled the floor with a broth made of some of the flesh; after which "*exploits*," he returned to Antioch.

At the time appointed, he shall return, and come toward the south; but, it shall not be as the former, or as the latter. For, ships of Chittim [a general name for Greece and Italy] *shall come against him; therefore, he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant*, ver. 29, 30. On former occasions, Antiochus had carried every thing before him; but now [B. C. 169] Ptolemy having claimed the protection of the Romans, the senate sent embassadors to meet him in Egypt, commanding him immediately to withdraw his army, and renounce his hostile intentions upon that country. Antiochus, not daring to disobey the commands of the Senate, marched his troops back; but, unable to contain the mortification which the interference of the Romans had occasioned him, he vented all his fury upon the Jews, and, after plundering Jerusalem, began a most dreadful persecution against the inhabitants who came to worship at the temple, in all which, he was assisted by Menelaus, and others who had forsaken the holy covenant, and apostatised to the Grecian idolatry, B. C. 168. Here concludes the prophecy, as far as it relates to the kings of *Syria* and *Egypt*; the best commentary upon it, will be found in the detailed history of those countries. The whole prophecy has, by some, been supposed to relate to Antiochus Epiphanes, and, fully accomplished in him. For a refutation of this notion, see Bishop Newton, Dis. XVII.

SECTION IV. contains the history of, first, the Jews, and then the Christians, under the fourth empire, till the time of the end, or period of 1260, or years.

And arms shall stand on his part [or, in his place after him] *and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and, they shall place the abomination that maketh desolate*, ver. 31. This verse,

contains a concise sketch of the Roman power which succeeded to that of the Grecian. In consequence of the persecutions carried on by the Syrian tyrants, successors to Antiochus Epiphanes, Judas Maccabeus applied for assistance to the Romans, who, by their alliance, protected them from their hostile neighbours. Palestine, however, soon became tributary to Rome, as forming a part of the province of Syria. To the Asmonean dynasty, succeeded the reign of Herod, who was specially appointed by the Romans. This prophecy covers the period of the *incarnation, ministry,* and *crucifixion* of OUR SAVIOUR; but, without detailing any of those events, it proceeds to point out the destruction of Jerusalem by the Roman "*arms,*" under Titus, the total cessation of the daily sacrifice, the pollution of the sanctuary, by the idolatrous standards of the Romans, being placed in the temple, and the *desolation,* or dispersion, of the Jews, A. D. 70. "*And, such as do wickedly against the covenant, shall he* [the Roman power] *corrupt by flatteries; but, the people that do know their God shall be strong, and do exploits. And they that understand among the people, shall instruct many; yet, they shall fall by the sword, and by flame; by captivity and by spoil, many days,* ver. 32, 33. The Jews had now ceased to be the peculiar people of God; the Christian church had succeeded, and to this, and its adherents, the prophet now alludes. The Romans used every effort, whether of flattery, persuasion, or persecution, to induce the primitive Christians to conform to their idolatrous worship; many apostatised, but those who "*knew their God,*" continued faithful, firm, and "*strong,*" during the numerous and horrible persecutions which afflicted the Christian church for the "*many days*" that intervened between the martyrdom of Stephen, and the conversion of Constantine the Great to Christianity, A. D. 312.

"*Now, when they shall fall, they shall be holpen with a little help, but many shall cleave to them with flatteries,*"

ver. 34. The Christians were "*helped with little help*," by Constantine the Great, who, upon his conversion, put an end to the tenth persecution, A. D. 313, and granted full liberty to the Christian religion, A. D. 323, which, yet made *little* spiritual progress at this time; for, many *cleaved to the Christians with flatteries*, professing their religion as a matter of political expediency, because it was patronised by the Emperor, and, without imbibing its vital principles, and saving doctrines. Heresies and sectaries, also, sprung up in the church, weakening, by vain disputes, the cause they pretended to support and preserve in purity.

"*And, some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end* [or termination of the period of 1260 days] *because it is yet for a time appointed*," ver. 35. This verse is supposed to allude to the martyrdoms and cruelties exercised upon the Protestant Dissenters from the papal errors, as the Waldenses, Albigenses, &c. upon whom, horrid barbarities were committed by the Papal crusaders, (*see Millot's Hist. of France*) and, these, continued through the struggles of the Protestants, Wickliffe, A. D. 1370; Luther, A. D. 1517; and Calvin, A. D. 1548; at the period of the Reformation; and will, (to a certain degree) continue till *the time of the end*, when that appointed by God shall be done.

SECTION V. Ver. 36, to the end of the chapter, describes the reign of *Antichrist*, or (according to Faber) of *infidelity in France*, particularly manifested during the French Revolution, and which will be finally subdued with the other enemies of CHRIST's church "*at the time of the end*." A different interpretation has been given by Bishop Newton, and others, of this branch of the prophecy, which they have considered as little more than a repetition of the "*exploits*" of the little horn of the fourth Beast; and, indeed, the points of correspondence in the two prophecies, are sufficiently strong to form an argument on that side of

the question; but, on the other side, we have to weigh the general method observed in the prophecy of the *things noted in the Scripture of Truth*, which, after conducting us *in regular succession* through the history of God's people, under the *Persians*, *Grecians*, *Romans*, (Pagan, Christian, and Papal) down to the time of the persecutions and martyrdoms, attendant and consequent upon the Protestant Reformation, would scarcely deviate from the general plan, in order to *recapitulate*, (out of its place *as to time*) the character and actions of the little horn. It seems, as if the *Antichristian principle* which existed even in the time of the Apostles, (see 1 John ii. 18.) had gradually increased through the early heresies (as the various sects of *Gnostics*, the followers of *Montanus*, *Manichæus*, *Novatus*, *Donatus*, *Arius*, &c. &c.) and the *Papal* and *Mahommedan* apostasies, to maturity, in open infidelity at the period to which Mr. Faber appropriates the section of the prophecy now under consideration, and to which we now proceed:

"*And the king* [the power about to be described] *shall do according to his will; and he shall exalt himself, and magnify himself above every god, and, shall speak marvellous things against the God of gods, and shall prosper till the indignation shall be accomplished; for that, that is determined, shall be done,*" ver. 36. "*Neither shall he regard the God of his fathers, nor the desire of women,* [the MESSIAH, who was *the desire of all nations*, (Haggai ii. 7.) and particularly of women, because the promised seed was to proceed from one] *nor regard any god, for, he shall magnify himself above all,*" ver. 37. "It is utterly impossible to conceive, how such strong, such varied, and yet such determinate, language could ever have been intended to describe the conduct of *the Popes*. They, doubtless, in strict harmony with the prophecy of *the man of sin*, (2 Thes. ii. 3-12.) did exalt themselves above all laws, divine and human, dispense with the most solemn, and sacred obligations, and, in many respects, enjoin what God

had forbidden, and forbid what God had commanded. They have, moreover, still in harmony with the prophecy, advanced a step farther; have blasphemously assumed the Divine titles and attributes; and, have sat as God, in the very temple of God. But, when we consider *the manner* in which they thus conducted themselves, we shall discover but a very imperfect resemblance between *their* behaviour, and that *of the king* predicted by Daniel. Instead of speaking marvellous things against the God of gods; they professed to do all to his honour and glory. Instead of disowning his authority; they affected, with much importunity, to act in his name. Instead of throwing off their allegiance to "*the Desire of women*," and, totally disregarding him; they delighted to style themselves *the Vicar of* CHRIST, *the husband of the Church, the representative of God upon earth, the immediate delegate of heaven*. Highly tyrannical as their actions were, and, utterly offensive in the eyes of God; still, they were not done *professedly* to affront him to his face. The thin garb of piety with which they were clothed, but ill concealed their native deformity: yet, throughout all the Papal persecutions, the saints of God were never put to death *as* the saints of God, but as his *enemies*. The preaching of the bloody crusades against the Waldenses was termed, in a perverted sense indeed, *the preaching of the cross of* CHRIST; Pope Martyn the Fifth, exhorted the Emperor, and the other European sovereigns, to extirpate heretics, *by the wounds of* CHRIST, *and by the salvation of* CHRIST; and even the diabolical murders of the Inquisition are dignified with the Christian appellation of *acts of faith*." (Auto da Fe.) Faber's Dis. vol. i. p. 311.

Having thus premised, that the power represented by *the wilful king*, (Dan. ch. xi. v. 36.) could not designate the Papal apostasy, Mr. Faber points out that to which it apparently belongs, viz. *Infidelity, or Atheism in France*. "No person can compare the character of *this king* with

the vices of the *last times*, (*see* 2 *Tim.* iii.) and not be convinced that they are closely connected together. Like *the Antichrist* of St. John, he was to be *a professed Atheist*; and, as such, was to speak marvellous things against the God of Gods, to disregard the God of his fathers, or immediate predecessors, to pay as little respect to that illustrious character who was *the desire of women*, and, in short, to pay no regard to *any* God. Like the scoffers of *the last days*, (see 2 Pet. iii. 3) he was to be heady and high-minded; for, he was to magnify himself above all. And, like the mocking blasphemers of the name of God, he was to deny THE LORD that bought him, and, contemptuously ask, *Where is the promise of his coming?* In fine, he was not to be revealed till after the period of *the Reformation*, till the 1260 *days* were drawing near to their close. Hence, it is manifest, that we are to expect the appearance of *this king*, in *the last times*; in the times of *the scoffers*; in the very times in which we are now living." P. 323.

"And shall we, while recent events are yet fresh in our memory, find any difficulty in pointing out *the nation* prefigured by *the infidel king?* Have we not all beheld a mighty people, *after the period of the Reformation*, and, *during the last days, of open blasphemy and profaneness*, rising up as one man, and throwing off every restraint, both civil and religious: disregarding at once the dignity of their sovereign, and the high majesty of heaven; trampling upon the rights both of individuals and of nations, with *liberty*, *humanity*, and *philanthropy*, ever in their mouths; and, professedly rending asunder all the endearments of social life, as if human nature could only be perfected, by being previously brutalized? When we consider both the character of *the infidel king*, and *the period at which Daniel predicted his manifestation*, we can scarcely hesitate to pronounce him to be *revolutionary France*," A. D. 1789, 1794. Page 325.

"*But, in his estate,* [when his power is established] *shall he honor the God of forces; and a God whom his father's knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus, shall he do in the most strong holds with a strange god, whom he shall acknowledge, and increase with glory, and he shall cause them* [his adherents and supporters] *to rule over many, and shall divide the land for gain,*" ver. 38, 39. "Yet, in the midst of undisguised atheism, contradictory as it might appear before this prophecy had received its accomplishment, *the king* was not to be without a god of his own. He was to worship, as soon as he was firmly established, *a certain god*, at the head of a host of *Mahuzzim* or *tutelary gods; a god*, whom Daniel styles *a strange*, or *foreign god; a god*, whom his fathers, superstitious as they had been, never knew. Hence it appears, that the adoration of *this deity*, and *his kindred Mahuzzim*, was not to be an invention of *the king* himself, but, that it should be borrowed by him from the theological code of some other country. *The god*, was to be *a foreign god*, whom his immediate predecessors of *the apostasy*, notwithstanding their idolatrous veneration of saints and angels, had never worshipped.

"The Romans were, I believe, the only nation that ever expressly deified *liberty*, till the worship of it was borrowed from them by the Atheists of France. *A spurious freedom*, utterly incompatible either with genuine religion, or with the real rights of man, was the very soul of the Revolution which has since shaken Europe to its centre. *Liberty* and *equality* were the watchwords of the infidel conspirators: and their boast was, that *slavery* and *superstition* should soon be made to vanish from off the face of the earth. *Liberty*, in short, according to *their* definition of the word, that is to say, *a freedom from all restraint, both civil and religious*, formed, undoubtedly, the most prominent feature

in all their harangues, and in all their projects. Not satisfied, however, in merely applauding and imitating the principles and practice of the ancient Roman republicans, they determined, likewise, to adopt the literal worship of *Liberty*. Accordingly, after abjuring the religion of CHRIST and declaring him to be an *impostor*, the Convention, with tumultuous applause, decreed the adoration of *Liberty and Equality;* and, in express imitation of the idolatrous Romans, appointed *festivals* exactly similar to those of *Paganism*, in honour of *Reason, the country, the constitution, the virtues*, and various other allegorical deities. Liberty then, I conceive to be *the foreign god*, so peculiarly venerated by the *infidel king*, and, which he placed with such distinguished honour at the head of his inferior Mahuzzim." Page 326.

"The king was, moreover, to honour his Mahuzzim, together with his foreign god, "*with gold, silver, and precious stones, and desirable things.*" This part of the prophecy has been accomplished by *infidel France*, both indirectly and directly, both abroad, and at home. When Italy was plundered of the finest specimens of the arts, by the modern advocates of freedom, and when the decorations of her palaces were transported to France, and declared to be the sole property of the sovereign people, *Liberty* was the deity thus honoured *with desirable things;* for, *Liberty* was that which sanctioned every violation of private rights. When the ornaments of the churches were either confiscated, or rapaciously carried off by the infuriated mob, *Liberty, Reason, and Republican virtues*, were the Mahuzzim thus honoured *with gold, and silver, and precious stones.*" Page 336. The king was, likewise, to "*divide the land for a price.*" He was to take it from its *former possessors*, and divide it among his adherents, *the champions of his Mahuzzim*, on the consideration of being paid by them *a certain price* for it. This peculiarity in his character, at once shews that he cannot be either *the Pope*, or the *Con-*

stantinopolitan empire, and, points out, with singular exactness, *the power* which he was designed to prefigure. The conquerors of foreign nations have not unfrequently *divided* the lands of the conquered among their victorious troops; but, *such a division* bears no resemblance to that which *the infidel king* should contrive. Successful invaders rarely *sell* the lands which they have seized: but, *this kingdom*, or *power*, was not merely to *divide the land*; it was to *divide it for a price*. It was, first, to declare the land exclusively its own property, and, then to *sell it for money to the champions of its Mahuzzim*. Exactly such has been the conduct of the atheistical Republic; nor, will it be easy to point out any state, which ever adopted a similar line of conduct, certainly none since the æra of *the Reformation*, when we are taught by Daniel to expect the appearance of *the infidel king*. The French Revolution has differed from all others, not only in producing a change of government, but, likewise in effecting a complete change of landed property. By a deep-laid stroke of policy, and, with a view to preclude for ever the possibility of a counter revolution, the lands, both of the crown, the church, and the nobility, were taken away from their lawful owners, and, declared to be the sole property of the nation. This preparatory step having been taken, the lands were next, as it is well known, sold at a low price to the partizans of anarchy and atheism; by which masterstroke of Machiavelian villany, an insurmountable barrier was raised against any future attempt to re-establish the Bourbons; for it was made the direct interest of every landholder throughout France to oppose their return." Page 338.

The succeeding part of the prophecy (ver. 40, to the end of the chapter) relates to events still future, yet, pointing to the struggles of the Infidel power with his opponents, to take place "*at the time of the end*," when "*he shall come to his end, and none shall help him.*" Many are the conjectures of commentators, as to the precise *countries* alluded

to, and the *events* to be brought about by the operations of their respective representatives; to them, the reader is referred for any information he may wish to obtain upon such subjects.

The twelfth chapter of Daniel may be considered as a general appendix and conclusion to the five preceding prophecies. It specifies that "*when he* [i. e. HIM that liveth for ever] *shall have accomplished to scatter the power of the holy people, all these things* [already mentioned in the aforesaid prophecies] *shall be finished.*" The periods alluded to in the 11th and 12th verses, have already been noticed;* such points must be treated with *reverential caution*, not *neglect*. "*Let him that readeth, understand,*" saith our blessed SAVIOUR, referring to a prophecy of Daniel's;† let us, indeed *understand*, not only *critically, historically, chronologically*, but *savingly, in this our day, those things that belong unto our peace;* for, to such things, these prophecies undoubtedly point. Let us *understand*, and *remember*, that what God has *said*, he will *do;* and, the Old Testament will furnish proof, that such, in all ages, have been his dealings with man. HE *said*, to the Antediluvians, "*I will destroy man, whom I have created from off the earth,*" "*Yet, his days shall be* 120 *years,*" Gen. vi. 3, 6, 7; and, at the end of that time, "*the flood came, and took them all away.*" Matt. xxiv. 37-39, 42-46. HE *said* to Abram, (Gen. xv. 13-16.) that his seed should be a stranger in a land not theirs (as they were both in Canaan and Egypt) and serve them, and be afflicted by them 400 years (or 430, reckoning from the time of Abram's call out of his native land) and that, at the end of that time, they should come out with great substance; and we read, (Exod. xii. 40-42.) that "*it came to pass at the end of the* 430 *years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt.*" HE *said*, that

* See page 285, note. † Mark xiii. 14.

the disobedient Israelites, in order that they might *know his breach of promise*, (rather its punctual *performance*) should wander forty years in the wilderness, (Numb. xiv. 33, 34.) and *so long* they *did* wander; (compare, Deut. i. 3; viii. 2-6; Josh. v. 6; Acts vii. 36. He *said* (Jer. xxv. 8-10) that he would make the land of Israel a desolation, &c. seventy years; and, that after the king of Babylon had performed his will in this respect, *that* nation should be punished and Babylon made a *perpetual desolation*, and Israel restored (Jer. xxix. 10-14); and both *Scripture* and *History* prove how exactly this prediction was fulfilled. 2 Chron. xxxvi. 11-23.

These prophecies, and their *punctual* accomplishment, doubtless prepared the Jews for the more extensive predictions of Daniel; and, we find that his *numbers* have always excited the strongest attention, and roused the hopes and expectations of the faithful, at those æras which seemed to correspond with any of the periods in question; as the history of the church will abundantly shew. At such times "*many have run to and fro, and knowledge has been increased,*" as have also *humility* and *patience*, by the frequent failures in the calculations of interpreters. The chronological prophecy of the seventy weeks, (Dan. ix. 24-27,) doubtless, helped to excite that general expectation of the coming of the MESSIAH, which characterized the æra of his incarnation; and, shall *we*, who "*have a more sure word of prophecy,*" (2 Pet. i. 19) be less watchful of his *second Advent?* If God's providential government of the world, and the truth of his promises were proved by similar evidences under the former dispensations, shall *we* who live under the bright blaze of Gospel revelations, be unmindful of those last lines which his word has traced, and which extend to the termination of time itself? Whether the period of 1260 years begin from A. D. 606,*

* According to Faber.

or 620,* or from some period near the beginning of the eighth century,† is not the important question; but, since God "*hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof, he hath given assurance unto all men, in that he hath raised him from the dead,* whether we be prepared *to meet the son of man at his coming?* and, whether as *heirs of the promises,* we hope to *stand in the same lot with Daniel at the end of our own days?* May God of his mercy *teach us so to number our days, that we may apply our hearts unto true wisdom.*

The latter part of the prophecies of Daniel synchronising with those of St. John, St. Peter, and St. Paul, will fall again under consideration, in the explanation of the Table of Prophecy accompanying the middle and modern ages of history which form the second part of this work.

W.

14. HAGGAI. He was, in the order of time, the 14th prophet, and the first, who prophesied to the Jews, after their return from the Babylonish captivity. He began his ministry, B. C. 520, by exhorting and stimulating the Jews to the work of building the second temple; and, consoled them for the comparative insignificance of that edifice to the one erected by Solomon, with the promise of a *greater glory* than had filled the latter, even the presence of the *desire of all nations,* who should *give peace* at that place, ch. ii. 2-9. He concludes with predicting the wars and tumults that should precede the coming of the MESSIAH, and, which were typical of those, which shall precede his final Advent, ver. 20-23.

15. ZECHARIAH. He was contemporary with Haggai, and began to prophesy the same year with him, viz.

* According to Hales. † According to Bishop Newton.

B. C. 520. His predictions relate wholly to the Jews, and their accomplishment forms the history of their fortunes under the *Persians*, *Grecians*, and *Romans*, till the destruction of Jerusalem by Titus. "He begins (ch. i.) with a general exhortation to his countrymen; exciting them to repent from the evil ways of their fathers, to whom the prophets had vainly addressed their cry; he describes, as an interesting representation which he had beheld in vision, angels of THE LORD, ministring to his will, and interceding for mercy on Jerusalem, and the desolate cities of Judea, which had experienced God's indignation seventy years, (ver. 12.) while other nations, connected with Judah, were in peace. He announces God's displeasure against the heathens who "had helped forward the affliction" of the Jews, by endeavours to impede the building of the temple; and declares that the house of THE LORD should be built in Jerusalem, and Sion be comforted, ch. i. 16-17. The prophet then proceeds figuratively to represent the increase and prosperity of the Jews, (ch. ii. 4.) promising that God should be unto them "a wall of fire;" that he should be the glory in the midst of them, and the nations to be converted to his service, (ver. 10-13); that the high priest should be restored with his former splendor, in the person of Joshua, who is declared to be the type, of that spiritual servant of the Lord, who should be called "the branch," (ch. iii. 8, 9); become the chief corner-stone of his church, and remove the iniquity of the land, and the success of whose government is foreshewn under the promised completion of Zerubbabel's designs, ch. iv. 9, 10. The prophet then interweaves in his discourse, some instructive admonitions; he unfolds the ample roll of God's judgment against theft and perjury, and such other prevailing wickedness, (ch. v.) as had provoked the former vengeance of the Almighty. He emblematically pourtrays the four successive empires that had been, or should be employed as ministers

of wrath,* (ch. vi.); and, is empowered to foretel the establishment of the Jewish government, under the Messiah; and to crown the representative of Christ, (who, should be both *king* and *priest*) with the emblems of civil and religious authority united, ver. 10-15.

To the captives from Babylon, or other professors of the Hebrew religion, who pharisaically observed solemn fasts, without true contrition, the prophet recommends *judgment, mercy*, and *compassion*, (ch. vii. 9, 10); and then, addressing himself to the Jews, he promises a return of righteousness and favour to Jerusalem; assuring them, that the mournful fasts with which they lamented its destruction, should be converted into cheerful feasts; and, that the church of the Lord, should be enlarged by the accession of many nations, converted by means of the Jews, ch. viii.

The twelfth verse, of the eleventh chapter of this book, which exhibits a prophetic description of some circumstances, afterwards fulfilled in our Saviour, appears to be cited by St. Matthew, as spoken by Jeremy, (see Matt. xxvii. 9, 10). As this, and the two preceding chapters, which are connected by a kind of continuation, have been thought to contain some particulars more suitable to the period of Jeremiah, than to that of Zechariah, or to the design of his appointment, some learned writers have conceived, that they were written by the former prophet; that, they differ in style from the eight first chapters, and, that they have been accidentally transposed, or joined to those of Zechariah, from similarity of subject. Other writers are, however, of opinion, that St. Matthew, in the place referred to, might allude to some additional prophecy of Jeremiah; or, that the name of Jeremy was improperly added, or substituted by a mistake of the copyist of the Gospel, for that of Zechariah. These writers maintain, that the chapters

* The chariots and horses, probably, represent the Babylonian, Persian, Macedonian, and Roman Empires. The two brazen mountains, may signify God's immoveable decrees. *Grey.*

concerned in this enquiry admit of a construction perfectly consistent with the time of Zechariah; that Zechariah in them, describes the conquest of Damascus, Tyre, and Sidon, and the cities of the Philistines, as effected by Alexander, (ch. ix); the victories of the Maccabees over the troops of Antiochus, who was of Grecian descent; with future successes to be obtained, by conversion to the true God, and deliverances similar to those from Egypt and Assyria, (ch. ix. 13; x. 10, 11); that Zechariah, then angry at the little effect produced by his endeavours, denounces the future destruction of Jerusalem, its temple, (ch. xi. 1-3) and lofty houses; and, represents himself as breaking in vision the symbolical badges of his pastoral office, and, as assuming "*the instruments of a foolish shepherd*," to foreshew the cruelties which should be exercised by wicked rulers, (ver. 15-17) interspersed with, and adumbrated by which temporal promises and threats, are prophecies of CHRIST; who is spoken of in the most striking manner, as with respect to his lowly entrance to Jerusalem "*upon an ass, and upon a colt, the foal of an ass*," (ch. ix. 9; Matt. xxi. 2-9); and his being valued at thirty pieces of silver, which is typically foreshewn in a visionary representation (ch. xi. 12 13; Matt. xxvi. 15; xxvii. 3-10.)

The twelfth, thirteenth, and fourteenth chapters, contain prophecies which refer entirely to the circumstances of the Christian dispensation. They begin with the assurance of some final victories to be obtained over the enemies of Jerusalem; they describe the restoration of the Jews, their conversion and bitter compunction for having pierced the MESSIAH, ch. xii. 10; their admission, by baptism, to the privileges of the Gospel covenant, ch. xiii. 1; and their deliverance from the delusions of false prophets. Zechariah then reverts to foreshew the dispersion of CHRIST's disciples, (ch. xiii. 7,) and the preservation of a small remainder of his converts, whose faith should be tried in affliction. In the last chapter, he represents the destruction of Jeru-

salem by the Romans, and, the final and triumphant establishment of the righteous kingdom of CHRIST, who should be king over the whole earth." *See Gray's Key to Old Test.*, p. 496-503.

16. MALACHI. The last of the prophets, began his ministry, B. C. 436, nearly a century after Haggai and Zechariah, and, in the time of the government of Nehemiah, whose reform he assisted by severely reproving the vices of the day, scepticism, infidelity, a disregard of God's ordinances, and consequent falling into immoral practices and and vicious courses. "He begins with declaiming against the priests for their profane and mercenary conduct, and the people, for their multiplied divorces and intermarriages with idolatrous nations; he threatens them with punishment and rejection; declaring that God would "make his name great among the Gentiles, for, that he was wearied with the impiety of Israel; and thence, the prophet takes occasion awfully to proclaim that THE LORD, whom they sought, should suddenly come to his temple, preceded by that messenger, who, like an harbinger, should prepare his way; that THE LORD, when he should appear, should purify the sons of Levi from their unrighteousness, and refine them as metal from the dross; and then "*the offering of Judah*," the spiritual sacrifice of the heart, should "*be pleasant to the Lord*," as was that of the Patriarchs, or their uncorrupted ancestors, and that THE LORD would quickly exterminate the corruptions and adulteries that prevailed. He proceeds with an earnest exhortation to repentance; promising high rewards and remembrance to the righteous in that last day, when THE LORD should select to himself a peculiar treasure, and, finally, discern between the righteous and the wicked, ch. i, ii, iii. He concludes with another assurance of approaching salvation to those who feared God's name, from that "*sun of righteousness*,

which should arise with healing in his wings;" and render them triumphant; enjoining, till that day, an observance of the law of Moses; till the advent of Elijah the prophet, who, before the coming of that "great and dreadful day of the Lord, should turn the heart of the fathers to the children, and the heart of the children to their fathers;" who should produce amendment in the minds of the people; ch. iv. Thus, Malachi sealed up the volume of prophecy, in the description of that personage, at whose appearance, the Evangelists begin the Gospel history." See Gray's *Key to Old Test*, p. 508, 510.

NINTH AND TENTH PERIODS.

With Malachi, had ceased the spirit of prophecy, (as predicted by Micah iii. 6, 7, above 200 years before) just about the time when Philosophy began to flourish in the Greek schools; to the latter, we may partly direct our attention for the four centuries immediately preceding the birth of CHRIST, in order to convince ourselves that *the world by wisdom, knew not God*;* that, without HIS revelation, though "*ever learning*," the wisest were "*not able to come to the knowledge of the truth.*"† They could neither discover the *cause* of evil in the alienation of man's heart from God, nor its *cure* in unbounded submission to him.

The origin of Paganism has been traced to the apostasy of *Nimrod*, see p. 223. It would far exceed the limits of this work to describe its various ramifications, through *Sabism* and *Magianism*,‡ which overspread all the nations

* 1 Cor. i. 19-22. † 2 Tim. iii. 7.

‡ The idolatry of the world was divided between two sects, the worshippers of *images* who were called *Sabians*, and the worshippers of *fire*, called *Magians*. The true religion which *Noah* taught his posterity, was, that which *Abraham* practised, the worshipping of *one God*, the supreme *Governor* and *Creator* of all things, with hopes in his mercy through a *mediator*: for, the necessity of a

of antiquity, up to the time at which we are now arrived; yet a retrospective view of the heathen mythology, from

mediator between God and man, was a general notion, which obtained among all mankind from the beginning; for, being conscious of their own meanness, vileness, and impurity, they could not conceive, how it was possible for them, of themselves alone, to have any access to the *all-holy*, *all-glorious*, and *supreme Governor of all things*. But no *clear* revelation being then made of the *Mediator*, whom *God* had appointed, they took upon themselves to address him by Mediators of their own choosing. And their notion of the *sun*, *moon*, and *stars*, being, that they were the *tabernacles* or *habitations* of *intelligences*, which animated those orb in the same manner as *the soul of man* animates *his body*, and were the causes of all their motions; and that these *intelligences* were of a middle nature between God and them, they thought these the fittest beings to become the *mediators between God and them*. And, therefore, the *planets* being the nearest to them of all these heavenly bodies, and generally looked on to have the greatest influence on this world, they made choice of them in the first place for their *gods-mediators*, who were to mediate for them with the supreme God, and procure from him the mercies and favours which they prayed for; and, accordingly, they directed Divine worship to them as such. And, here began all the idolatry that has been practised in the world. They first worshipped them *per sacella*, that is, by *their tabernacles*, and, afterwards, by *images* also. By these *sacella*, or *tabernacles*, they meant the orbs themselves, which they looked on only as the sacred *tabernacles* in which the *intelligences* had their habitations. And, therefore, when they paid their devotions to any one of them, they directed their worship towards the *planet* in which they supposed he dwelt. But these orbs, by their rising and setting, being as much under the horizon, as above, they were at a loss how to address them in their absence. To remedy this, they had recourse to the invention of *images*; in which, after their consecration, they thought these *intelligences*, or *inferior deities*, to be as much present by their influence, as in the planets themselves; and, that all addresses to them were made as effectually before the one, as before the other. And this, was the beginning of image worship among them. To these images, were given the names of the planets they represented, which, were the same they are still called by. And hence it is, that we find *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Venus*, and *Diana*, to be first ranked in the

the time of the *written law*, will help our enquiries into the state of the world during the interval which elapsed from the cessation of prophecy, to the birth of CHRIST. That the Mosaic history of the world up to the time of the *written law*, was traditionally preserved in all the heathen

polytheism of the ancients, for they were their first gods. After this, a notion obtaining, that good men departed, had a power with God, also to mediate and intercede for them, they defied many of those, whom they thought to be such; and, hence the number of their gods increased in the idolatrous times of the world. This religion first began among the *Chaldeans*; which their knowledge in astronomy helped to lead them to. And, from this it was, that *Abraham* separated himself when he came out of *Chaldea*. From the *Chaldeans*, it spread itself all over the East, where the professors of it had the name of *Sabians*.

Directly opposite to the *Sabians*, were the *Magians*, a sect who had their original in the same eastern countries, for, they abominating all images, worshipped God only by *fire*. They began, first, in *Persia*, and there, and in *India*, were the only places where this sect was propagated. Their chief doctrine was, that there were two principles, one, which was the cause of *all good*, and the other, the cause of *all evil*, that is to say, GOD and the *devil*; that the *former*, is represented by *light*, and the *other*, by *darkness*, as their truest symbols; and, that of the composition of these two, all things in the world are made; the *good god*, they name *Yazdan*, and, also *Ormuzd*, and the *evil god*, *Ahraman*: the former, is by the *Greeks* called *Oromases*, and the latter, *Arimanius*. Some held, both these gods to have been from *eternity*; others, contended that the *good god* only was *eternal*, and that the other was *created*; but both agreed in this, that there will be a continual opposition between these two, till the end of the world; that then, the *good god* shall overcome the *evil god*, and that from thenceforward, each of them shall have his world to himself, that is, the *good god* his world, with all *good men* with him, and the *evil god* his world, with all *evil men* with him; that *darkness* is the truest symbol of the *evil god*, and *light*, the truest symbol of the *good god*; and, therefore, they always worshipped him before *fire*, as being the cause of light, and, especially before the *sun*, as being, in their opinion, the *perfectest fire*, and causing the *perfectest light*." See Prideaux's Con. vol. i. p. 222, 226.

nations, the fables of their mythology will abundantly prove; and it is curious to trace, through all the disguises of fiction and fable, their imitations of the Mosaic institutions, after that time. In the same century with *Moses*, the lawgiver of the *Jews*, we observe *Minos* the most ancient legislator, celebrated by the heathens; and it is impossible not to perceive a striking coincidence between the Levitical ordinances and the various religious mysteries, which were introduced into Greece in that, and the following century; as the *Olympic games*, B. C. 1453, the *Eleusinian Mysteries*, B. C. 1356, the *Isthmian games*, B. C. 1326, the *Pythian games*, B. C. 1263, &c. &c. Nor must we overlook the *Oracles* from which the *Greeks* derived, or pretended to derive, counsel and direction in all affairs of state. It has been remarked (p. 107, note of this work) that the *Jewish* tabernacle in the wilderness was the first structure erected in the world for purposes of religious worship; but soon after this time, we find temples raised to the honour of the heathen gods of the *Phœnicians*, *Philistines*, and other nations bordering upon *Judea*, and thence spreading with their colonies into *Greece*, while the *Eastern* nations who derived their theology from the primitive, or patriarchal religion, confined it to the worship of *fire* represented by the *sun*, or upon altars in the open air. There was not a Pagan nation whose history might not be brought to evidence the authenticity of the Scriptures of the *Old Testament*, shadowing out the doctrines of the *New*. Above all, *the history of time* will shew us that *in all ages* God has revealed himself to his creatures, and, gathered to himself out of all nations, members to his church. In the first period of history, *Jesus Christ, the same yesterday, to day, and for ever, preached by the spirit, unto those who, though once disobedient, while the ark was a preparing*, yet repented to the saving of their souls, during the last seven days before the flood began, and who, though "*judged according to*

and *Sadducees* (see p. 66) were little less pernicious in *Judea* than those of the *Platonists*, the *Stoics*, the *Cynics*, the *Epicureans*, &c. &c. among the *Greeks* and *Romans*. Yet, God left not himself without faithful witnesses even in the worst and most degenerate times; the piety of *the son of Sirach*, is recorded in the book, which, during this period, was written by him, and, about a century afterwards, translated by his grandson into *Greek*, the popular language of those times; and, by the translation of the Scriptures into *Greek*, by order of *Ptolemy Philadelphus*, B. C. 277, called the Septuagint version, the sacred writings were made intelligible to the learned of all countries. Nor were there wanting proofs of the *power* of *faith*, and of the *hope which maketh not ashamed*; witness the courage and fortitude of the *Maccabees* under the *Syrian* persecutions. The STONE was being "*cut out, without hands,*" (*Dan.* ii. 34, 35, 45) and, even in spite of every hand that would have opposed its formation. Such was the state of the world; spiritual "*darkness had covered the earth, and gross darkness the people,*" (*Isai.* lx. 2.) when the promised *seed of the woman*, (*Gen.* iii. 15.) of the blessed race of *Shem*, (*Gen.* ix. 26) of the seed of *Abraham*, *Isaac*, and *Jacob*, (*Gen.* xii. 2, 3; xvii. 7, 8; xxii. 18; xxvi. 3; xxviii. 14); of the tribe of *Judah*, from which, the sceptre had, in one sense, departed, by the nomination of *Herod*, the *Idumean*, to the throne, (*Gen.* xlix. 10) of the lineage of *David*, (2 *Sam.* vii. 12-16; *Ps.* cxxxii. 11) in the city of *Bethlehem*, (*Micah* v. 2) during a time of *peace*, (*Isaiah* ix. 5-7*) within the time specified by *Daniel*, (Dan. ix. 25) was born of *a virgin*, (*Isaiah* vii. 14) JESUS CHRIST, THE SAVIOUR OF THE WORLD.

Gospel; for, how could they acknowledge God in his state of *abasement* and *humility*, who exalted their *virtuous men* above him in his majesty and glory? Yet, this is the sect that was most renowned amongst the Heathens." *Bates's Harmony of the Divine Attributes*, ch. xvii.

* See *Bishop Louth's* Translation.

PROFANE HISTORY.

By the plan of the present work, it is proposed to consider the Postdiluvian history of the world, as divided into three great branches by the earliest settlements of the sons of *Noah*; 1st, *Ham*, in *Africa*, and by usurpation spreading into *Asia*, in the countries and nations of *Arabia*, *Babylon*, *Assyria*, *Egypt*, *Æthiopia*, *Lybia*, *Philistia*, *Mauritania*, and the *Canaanite* settlements, (*see Table of Prophecy*, C.) which, in aftertimes, were consolidated by *Nebuchadnezzar* into the first universal empire of *Babylon*. (*See Table of Prophecy*, R, S, 1st *Division.*)

2nd, Of *Shem*, in *Asia*. The history of his descendants will consist of two branches, the first, referring to the spiritual sense of *Noah's* prophecy, (Gen. ix. 26) will comprise the whole of Sacred History (in continuation from the Antediluvian period); the second, relating to the temporal fortunes of his posterity, will be exemplified in the history of those nations which formed the second, or *Persian* empire, (see Table of Prophecy, D.) by the conquests of *Cyrus*, and which succeeded to the *Babylonian* empire. (See Table of Prophecy, R, S, T, V, 2nd Div.)

3rd, The settlements of the sons, and grandsons of *Japheth*, in *Greece*, *Asia Minor*, and *Italy*, (*see Table of Prophecy*, E,) forming, in aftertimes, the third, or *Macedonian*, which succeeded to the *Persian* empire, by the conquests of *Alexander the Great*, (*see Table of Prophecy*, R, S, T, V, 3rd *Div.*) and the fourth, or *Roman* empire, which succeeded to the *Macedonian*, (*see Table of Prophecy*, R, S, V, 4th *Div.*) The fifth empire is spiritual, and its history will be comprised in that of the church of God, in all succeeding ages of the world (*see Table of*

Prophecy, R, S, U, V, 5th *Div.)* By this plan, the history of the anient world will be seen, consisting of *settlements*, from the time of the dispersion of mankind from *Babel*, till about two centuries after the first Olympiad; from whence begins the first heathen empire, and the first authentic record we have of ancient history.

BABYLON.

The Babylonian, or Assyrian empire, was founded by *Nimrod*,* the youngest son of *Cush*, the eldest son of *Ham*, B. C. 2246. Its history may be divided into three periods, viz.:

1st, From the building of *Babylon*, by *Nimrod*, B. C. 2246, to the *æra of Nabonassar*, B. C. 747, containing 1499 years.

2nd, From the *Æra of Nabonassar*, B. C. 747, to the destruction of *Nineveh*, by the joint armies of *Nabopolassar*, king of *Babylon*, and *Cyaxares*, king of *Media*, B. C. 606, containing 141 years.

3rd, From the destruction of *Nineveh*, by *Nabopolassar* and *Cyaxares*, B. C. 606, to the overthrow of the *Babylonian* empire by *Cyrus*, king of *Persia*, B. C. 538, containing 68, or as it is sometimes reckoned, to the first year of Cyrus over the whole empire, seventy years.

The first period, beginning at the building of *Babylon*, by *Nimrod*, the year after the confusion of tongues at the building of *Babel*, B. C. 2246, is variously filled up by different authors with those scanty materials which alone remain of the records of the early ages. From *Moses*, however, we learn that it was founded by *Nimrod*, the first who became "*a mighty one in the earth.*" "*And the*

* Dr. Hales makes Nimrod the fourth in descent from Cush, making him the son of Sheba, the son of Ramah, the son of Cush; see Anal. vol. ii. p. 49.

beginning of his kingdom, was Babel, and Erech, and Accad, and Calneh in the land of Shinaar, out of that land [he] *went forth* [into] *Asshur, and builded Nineveh, and the city Rehoboth, and Calah.*"* Shinaar, was a portion of the allotment of *Shem*, (see prophecy, p. 219) and, part of it was assigned to his son *Arphaxad*, but, he was dispossessed by the usurper *Nimrod*, who also forced *Asshur*, the second son of *Shem*, to abandon his territory of *Assyria*, where, it seems *Nimrod* built *Nineveh*, *Rehoboth*, and *Calah*. Thus, the whole territory of *Nimrod* was a usurped one. It is not easy to define the limits of this dominion; it seems to have been included (at first) between *Babylon*, on the river *Euphrates* to the south, and *Nineveh*, on the *Tigris*, to the north. It is contended by some, that *Asshur* built *Nineveh*, and the adjoining cities; but it seems improbable that his buildings should be mentioned by Moses, (Gen. x. 11,) before his descent is specified, (which it is not, till ver. 22) and the succeeding history of *Babylon* and *Assyria*, favours the notion that all these cities were built by *Nimrod*. He is said to have been succeeded by *Belus*,† the father of *Ninus*, the founder of *Assyria*. To *Belus*, are ascribed the first astronomical observations‡ upon record,

* Gen. x. 10-12. Univ. Hist. vol. i. p. 281, note Q. Hales's Anal. vol. i. p. 447. Faber's Horæ Mosaicæ, vol. i. p. 160.

† *Nimrod*, *Belus*, and *Ninus*, are supposed, by many, to be one and the same person. Buckford's Con. vol. i. p. 110.

‡ "The *animal* constellations were probably the invention of the *Chaldeans*, to whom the Ancients generally attribute the invention of Astronomy. And not later, it should seem, than the time of *Nimrod*'s death, when that "*mighty hunter* before the Lord," was supposed to be translated to the constellation *Orion*, with his hounds, *Sirius* and *Canicula*; and the bear, his principal game among the wild beasts, into *Ursa Major*." It is the concurrent opinion of the most eminent Antiquaries, *La Pluche*, *Bryant*, *Sir William Jones*, *Maurice*, *Faber*, *Kett*, *Barrot*, &c. that the primitive sphere was framed by *Noah's* posterity, before the dispersion; and, that from *Chaldea*, it was propagated to *India*, *Egypt*, and *Greece*. The whole

begun B. C. 2234, and, if astronomy then, letters, we may suppose, *were* known to the ancient *Chaldeans*. After *Belus*, we hear no more of the kingdom of *Nimrod*; the empire is styled the *Assyrian*, and, under that title, we must consider it till the end of this period of its history, viz. till the æra of *Nabonassar*.

ASSYRIA.

The country undoubtedly took its name from *Asshur*, the second son of Shem, the first settler in it, and who was expelled by *Nimrod*; but it cannot be said that he founded the empire; that is attributed to *Ninus*, the son of *Belus*, B. C. 2059.

Ninus is represented as a great conqueror; he is said to have united the *Babylonian* territory to his own,* and to have subjected all the kingdoms of Asia. Of the real extent, or importance of these conquests, we can form but a very imperfect idea; for, it is scarcely to be imagined, that in those early times (not much more than 200 years after

Zodiac might, perhaps, have been originally framed by *Noah's* posterity, to record the leading events in the history of mankind, from the Creation to the Deluge. It is truly remarkable, that four of the constellations, the *fishes*, *ram*, *bull*, and human *pair*, exactly express the progress of animal creation, in the first chapter of Genesis, ascending from the lowest species, *fish*, to the last and noblest, *Adam* and *Eve*; while the two last, the *sea monster* and *ewer*, bear an obvious analogy to the *Deluge*, in the seventh chapter. The six remaining signs, may possibly apply to the intermediate events which brought on the Deluge." *Hales's Anal.* vol. i. p. 300. From the foregoing remark, we have an insight into the nature of the Chaldean astronomy, in the early ages to which we are now referring. The Greeks were the first practical astronomers, see p. 35 for the discoveries of *Thales* and *Anaximander*.

* The conquest of *Babylon*, by *Ninus*, is alleged by some, as a proof that *Nineveh* was not built by *Nimrod*, for, then *Babylon* and *Assyria* would have formed but one empire; these are disputes, which it is impossible to settle, where there is little besides conjecture to argue from.

the flood) there could have existed any kingdoms worth conquering. After a reign of 52 years, *Ninus* left his kingdom to his wife *Semiramis*, B. C. 2007, who even exceeded him in all his conquering exploits; she is said to have consummated the designs of *Ninus*, and to have built, (or rather embellished) *Babylon*. She reigned 43 years, and left the throne to her son *Ninyas*, B. C. 1964,*

By the conquests of *Ninus* and *Semiramis*, the empire is said to have been extended over *Chaldea*, *Persia*, *Syria*, and, in short, all the settlements from *Bactria* westward, to the Mediterranean sea; and, northward, as far as the *Euxine* and *Caspian* seas. *Ninyas* having no disposition either for martial exploits, or the fatigues of government, appointed prefects over the different provinces, many of whom revolted and became petty kings of their respective governments; such were *Chedorlaomer*,† king of *Elam*, and his dependants and allies, mentioned Gen. xiv. (See Table II., B. C. 1925, and Table III., B. C. 1912. Of the successors of *Ninyas*, the names only are recorded: and, in these, authors are not agreed.‡ A chasm of more than 700 years intervenes between the times of *Ninyas*, and the second *Ninus*, mentioned by *Herodotus*, as the founder of the empire.

TABLE IV, V, VI.

NINUS II. was the son of *Belus*, whose father, *Neptune*,

* The time in which Semiramis lived, is much disputed, and, it can hardly be decided whether she was the wife of *Ninus I.*, *Ninus II.*, or of *Tiglath Pileser*; some authors even suppose her to have been the same as *Nitocris*, the wife of *Nebuchadnezzar*.

† *Chedorlaomer* is supposed, by some authors, to have been the same as *Ninyas*. See Shuckford's Connection, vol. ii. p. 4.

‡ As a principal branch of the early *Hamite* settlements, we must notice Egypt, founded B. C. 2188, by *Misraim*, (called in Profane History, *Menes*) the second son of *Ham*: its history will run nearly parallel with that of *Babylon and Assyria*. (*See Appendix, Egypt.*)

an Egyptian astronomer, left his country in consequence of some persecutions carrying on there, and fled to *Babylon*, where his talents raised him to honour and power. *Belus* was, afterwards, deified by the *Babylonians*. The accession of Ninus II. is placed B. C. 1230 by Dr. Hales. Of him, or his immediate successors, nothing is certainly known; but it was, probably, this *Ninus* who enlarged *Nineveh*, and established it upon the scale alluded to more than 400 years afterwards in the book of the prophet Jonah, ch. i, ii, iii. 3; iv. 11. We must pass over the successors of *Ninus II.* for a period of more than 400 years, which will bring us down to *Sardanapalus*, who is said to be the last monarch of the first *Assyrian* empire, and to have burnt himself in his palace, in consequence of the taking of *Nineveh* by *Arbaces* and *Belesis*, Prefects of *Media* and *Babylon*, under whom, those provinces revolted from *Assyria*. Various dates are assigned to this event. *Blair* gives the year B. C. 900 after *Justin*, and 820 after *Eusebius*; others, following *Ctesius*, place it much lower down; but none seem to have distinctly marked the *termination* of the *first*, and *beginning* of the second empire. *Blair*, leaving a vacancy of 43 years from the death of *Sardanapalus*, B. C. 820, next mentions *Pul*, as the succeeding king of Assyria, B. C. 777; but *Prideaux* gives the year B. C. 747, as that in which the second empire began. To fill up the vacancy above mentioned, we are reduced to the following conjectures. Supposing *Sardanapalus* to have been the last nominal sovereign of the whole *Assyrian* empire, and to have perished at the time of the revolt of *Arbaces* and *Belesis*, the Prefects of *Media* and *Babylon*, B. C. 820, it would not be incongruous to conclude, that his son, or successor, might retain *Nineveh*, "*that great city of three days journey*, against which, *Jonah* prophesied soon after the death of *Sardanapalus*, whose fate, and the loss of his dominions, might have paved the way for the *repentance*

excited by the prophet's prediction. His successor, *Pul*,* began to reign, B. C. 777, and is the first king of Assyria mentioned in Scripture, as being "*stirred up against Israel*," which kingdom he invaded and reduced to tribute, B. C. 770.† It was in his reign that *Isaiah* began to predict the instrumentality of *Assyria* in chastising *Israel*, and the surrounding nations,‡ and, also its own punishment after that object should be accomplished;‖ which prophecies, though now promulged, were not to be accomplished till many years afterwards; from this time, however, the *Assyrian* kings were employed as instruments of chastisement to the Jews, to execute the threatenings denounced by Moses in the event of their apostasy, *Deut.* xxviii. 36, &c.

TABLE VII.

Upon the death of *Pul*, B. C. 747, his dominions were divided between his two sons: *Tiglath Pileser* had Assyria, whose capital was *Nineveh*, and, *Nabonassar Babylonia*, whose capital was *Babylon*. Prideaux considers *Tiglath Pileser* as the same with *Arbaces*, governor of *Media*, and *Nabonassar*, as *Belesis*, priest of *Babylon*, said to have revolted in the time of *Sardanapalus*, as already mentioned: but to this, the times and circumstances of the event cannot be made to agree. *Nineveh* was not *destroyed* at that time, which was about twenty years before *Jonah* predicted its destruction, and which was not accomplished till nearly 200 years afterwards, B. C. 606, and happened under *Sarac*, or *Sardanapalus II.*, as will be shewn in its place. The similarity of *names*, and the imperfect Chronology of the ancient writers, were two grand causes of the confused accounts that are given by different authors of this event.

* Some authors have supposed *Pul* to be the father of *Sardanapalus*. *See Shuckford's Connection, Preface to* vol. ii. p. 48. *Prideaux's Connection*, vol. i. B. I.

† 2 Kings xv. 19. 1 Chron. v. 26. ‡ Isaiah vii. 17; viii. 5-10.

‖ Isaiah x. 5., &c.

The laborious researches of the learned Dr. Hales, have now thrown a light upon these subjects, that enables us in some measure, to steer a clear course through the mazes of misconception and inaccuracy, which formerly obstructed our progress through this period of history. To proceed: we consider then, that upon the death of *Pul*, B. C. 747, his dominions were divided between his two sons, *Tiglath Pileser* and *Nabonassar*,* whose histories, for the sake of perspicuity, will be here divided into two columns, the better to correspond with the divisions of the Chronological Tables.

ASSYRIA.	B. C.	BABYLON.
TIGLATH PILESER then was the founder of the second empire of Assyria. (1) The scene of his exploits lies in Judea, and the adjacent countries. Being called in to the assistance of king *Ahaz* against the *Syrians*, he defeated those invaders, took *Damascus*, and carried the inhabitants captive into *Assyria* (as predicted by *Amos*, i. 3-5) at the same time he carried away the tribes of *Gad*, *Reuben*, and the half tribe of *Manasseh*; thus relieving *Ahaz* from his most pressing enemies, "*but strengthened him not*," for he laid Judah under tribute.† (2)	(1) 747	NABONASSAR became Prefect of *Babylon* the same year that *Tiglath Pileser* began his reign in *Assyria*; and, *from* this year, viz. B. C. 747, is dated the *Æra of Nabonassar*, beginning February 26th. In order that the reigns of the *Chaldean* kings might be computed from himself, he destroyed all the records of the acts of his predecessors. This circumstance alone would suffice, to check our curiosity respecting the early history of the *Babylonian* and *Assyrian* empires, by shewing the impossibility of its being substantially gratified.
	(2) 740	*Nabonassar* held the Prefecture of *Babylon* in subordination to his brother *Tiglath Pileser*, king of *Assyria*. He is supposed to have performed the exploits attributed to *Ninus I.*, and his wife might be the *Semiramis* whose actions are so much extolled, and, perhaps, exagger-

* With the death of Pul, will end the first Division of Babylonian and Assyrian History, described p. 342.

† *Tiglath Pileser* is spoken of by *Isaiah*, ch. vii. 20, as "*a razor that is hired.*"

ASSYRIA.	B. C.	BABYLON.
		ated by *Ctesius*, and other ancient historians. By *Nabonassar*, and his wife, it is probable that *Babylon* (as alluded to in the prophetic writings) was built.* *Nabonassar* died after a reign of fourteen years. (3) Of his four immediate successors, the names only are recorded, viz. *Nadius* (3) *Chinzirus*, and *Porus*, conjointly, (4) and *Jugæus*. (5)
	(3)	
	733	
Tiglath Pileser was succeeded by his son SHALMANEZER, (5) who carried on his father's plans respecting *Judea*, and, in the first year of his reign, invaded the kingdom of *Israel*, which he laid under tribute. Four years afterwards, being incensed at the refusal of *Hosea* to continue the tribute, *Shalmanezer* sat down with his army before *Samaria*, (7) took it after a siege of three years, and carried *Hosea*, and the seven tribes and a half that remained, into captivity: thus, putting an end to the kingdom of *Israel*. (8)	(4)	
	731	
	(5)	
	727	
	(6)	
	726	
	(7)	
	724	
	(8)	The last mentioned monarch was succeeded by *Merodach Empadus*, (9) called in Scripture, *Merodach-baladan*. He is supposed by *Prideaux*, and and others, to have been the son of *Nabonassar*, his four predecessors being usurpers, who taking advantage of the youth of *Merodach* at his father's death, successively seized the throne. Of his reign, we only remark that he shook off the *Assyrian* yoke, and assumed the title of king. He it was, who, after the destruction of
Having subdued the adjacent provinces of *Syria* and *Phœnicia*, *Shalmanezer* next turned his arms against *Tyre*, (9) which he besieged for five years, when he died, and was	721	
	(9)	
	717	

* See Univ. Hist. vol. iv. For a particular account of *Babylon*, as here alluded to, see *Prideaux's Connection*, vol. i. p. 129. He allows it to have been built either by *Semiramis*, or *Belus*; but, to have been made one of the wonders of the world, by *Nebuchadnezzar*.

ASSYRIA.	B. C.	BABYLON.
succeeded by his son SENNACHERIB. (1)	(1)	
His reign was distinguished by his attempt upon *Jerusalem*, (2) which was miraculously frustrated, as related, *Isaiah* xxxvi, xxxvii, (3) and *Sennacherib* was obliged to return home in disgrace, taking advantage of which, the provinces of *Media*, *Babylon*, and *Armenia* revolted. (4) *Sennacherib* was soon afterwards killed by two of his own sons. (5)	712 (2) 711 (3) 710	*Sennacherib's* army sent to make a league with *Hezekiah*, king of Judah. (3) Upon his death, the following year, ARCHIANUS
ESARHADDON succeeded his father *Sennacherib*, (1) he is variously named, being called SARGON by Isaiah, (ch. xx. 1.) SARCHEDON, in the Book of Tobit, (ch. i. 21.) and was the SARDANAPALUS of Diodorus, and Justin, in whose reign, happened the revolt of the *Medes* and *Babylonians*, B. C. 710, and whom, both these historians unskilfully confounded with the last king SARAC, who perished in the overthrow of *Nineveh* above a century afterwards, B. C. 606; this is the grand error which has hitherto perplexed and embarrassed the *Assyrian* Chronology, and given rise to the supposed double capture of *Nineveh*." *Hales's Anal.* vol. iv. p. 65.	(4) 709 (5) 704 (6) 702 (7) 699 (8) 693 (9) 692 (1) 689	succeeded, (4) and reigned five years; upon whose death, an interregnum of two years ensued; (5) after which, BELITUS, (6) APRONADIUS, (7) REGIBELUS, (8) and MESESIMORDACUS, (9) successively ascended the throne, and, of whom, nothing more is recorded. An interregnum of eight years followed this reign of *Mesesimordacus*, (2) at the
The first thirty years of *Esarhaddon's* reign, were employed in retrieving the losses which the empire had sustained under his father: at the end of that time (2) he recovered *Babylonia*, and re-united it to *Assyria*, making *Babylon* the metropolis of his dominions: he also recovered *Armenia*, but *Media* continued independ-	(2) 680	end of which time, *Babylonia* was re-united to the empire of *Assyria* by *Esarhaddon*. (3)

ant, having set up *Dejoces* as king. (*See Appendix, Media.*)

Esarhaddon next turned his arms against *Egypt* and *Æthiopia*, which he subdued; (as had been predicted by *Isaiah* ch. xx.) he also invaded Judea, and carried Manasseh, and many others, captive to Babylon, B. C. 677. (2 Chron. xxxiii. 10, 11.) He is supposed to have extended his conquests over *Mesopotamia*, *Judea*, *Persia*, *Arabia*, and *Egypt*. Upon his death, B. C. 667, he was succeeded by his son NINUS III. at *Nineveh*, and SAOSDUCHINUS, either his son, or deputy, at *Babylon*. Here, therefore, we may again describe the two territories in separate columns. *Dean Prideaux* mentions only SAOSDUCHINUS as head of the consolidated empire of *Assyria* and *Babylon*; but the authors of the Universal History, *Blair*, and *Hales*, give two distinct branches.

BABYLON.	B. C.	ASSYRIA.
SAOSDUCHINUS* began his government as *Prefect* of *Babylon* the same year that *Ninus III.* succeeded to the throne of *Assyria*. (1)	(1) 667	We suppose, therefore, NINUS III. (*Blair* calls him *Ninus II.*) to have began his reign at *Nineveh* upon the death of *Esarhaddon*; (1) he reigned nine years, and was succeeded by his son NABUCHODONOSOR.
	(2) 658	(2) *Blair* places the commencement of the reign of *Nebuchodonosor* seventeen years later, or B. C. 641, while *Prideaux* considers the name as common to the kings of *Babylon*, and identifies him with *Saosduchinos*, who at this time governed that province. Dr. *Hales*, however, clearly marks the distinctness of these sovereigns. The principal feature in the reign of *Nabuchodonosor* was his attempt to dispossess *Phraortes*†, king of *Media*, of
CHYNILADAN succeeded Saosduchinus. (3) He is confounded by the authors of the Universal History, and *Dean Prideaux*, with *Nebuchodonosor*, king of *Assyria*, mentioned in the Book of *Judith*, and by others, with *Sarac*, or *Sardanapalus II.*	(3) 647	

* He is not unfrequently confounded with *Nebuchadonosar*, king of *Assyria*.

† He is called *Arphaxad* in the Book of Judith; these circumstances are frequently applied to *Dejoces*, father of *Phraortes*.

BABYLON.	B. C.	ASSYRIA.
		the territories which had been usurped by his father, *Dejoces*; in which he so far succeeded as to defeat and kill *Phraortes*, and demolish the
	(4)	fortifications of *Ecbatana*. (4)
	641	Elated with this victory, the following year he sent an army under his general *Holofernes*, to chastise those provinces that had refused to assist him in his *Median* expedition; (5) many of these, viz. *Cilicia*, *Syria*, part of *Arabia*, *Ammon*, and *Edom*, were soon subdued by *Holofernes*, and the rest, being panic struck, sued for peace. *Holofernes* next attacked the town of *Bethulia*, in *Judea*, before which he was slain by a stratagem of the Jewish heroine, *Judith*, and his army being thrown into confusion, was routed with great slaughter by the *Bethulians*. (5)
	640	SARAC (or SARDANAPALUS II.)
NABOPOLASSAR succeeded *Chyniladan*. (7) He it was who made an alliance with *Cyaxares*, king of *Media*, who gave his daughter in marriage to *Nebuchadnezzar*, son of *Nabopolassar*, and these two princes, with their joint forces, besieged *Nineveh*, which they took and destroyed. (8) *Dean Prideaux* represents *Nabopolassar* as the general of *Sarac* (or *Sardanapalus II.*) last king of *Assyria*. It is certain, however, that he was the father of the famous *Nebuchadnezzar*, and that after the destruction of *Nineveh*, the *Assyrian* territory was divided between the kings of *Babylon* and *Media*, and at the same time *Nebu-*	(6)	succeeded *Nabuchodonosor*. (6)
	636	Under this prince, the *Medes*
	(7)	having recovered themselves,
	625	*Cyaxares* their king, eager to revenge his father's death, formed an alliance with *Nabopolassar*, king of *Babylon*, and with their joint forces besieged *Nineveh*, which was taken and
	(8)	destroyed by them, (8) and
	606	*Sarac* perished in the flames of his palace. This is the event which is so *misplaced* by different historians (as has been already observed p. 347) and in which the Assyrian empire was finally terminated, and *Nineveh* destroyed according to the prophecies of *Jonah*, *Nahum* ii. iii. and *Zephaniah* ii. 13-15. See also, *Tobit* xiv. 4, 8-15.

chadnezzar was associated by his father in the empire, B. C. 606. The following year, *Nebuchadnezzar* headed his father's army in an expedition against *Egypt, Æthiopia,* and *Judea,* in which he was very successful, and made many captives in each of those countries; he also took *Jerusalem,* seized the sacred vessels of the temple, and carried off many of the royal family prisoners; and, amongst others, the prophet *Daniel.* Dan. i. 1, 2. From this event, is dated the Jewish captivity of seventy years, predicted by Jeremiah, (xxv. 8-11) which was also to be the term of the *Babylonian* empire, and to include the chastisement of the surrounding nations by *Nebuchadnezzar,* Jer. xxv. 12-26. Here ends the second Division of Babylonian and Assyrian History; and here, also, begins the first, or

BABYLONIAN EMPIRE.

The progress of *Nebuchadnezzar's* conquests was very rapid; he had, indeed, been commissioned by God against the nations, (Jer. xxv. 9; xxvii. 6-11) and was, from his inordinate pride and ambition, a fit instrument in the hand of Providence, to execute God's judgments upon them. Upon the death of his father, B. C. 604, he became sole king of *Babylon.* In the eighth year of his reign, from this time, *Judea* having revolted, *Nebuchadnezzar* invaded it, and carried off, first, *Jehoiachim,* and, afterwards, *Jehoiachin* prisoners, B. C. 597. The following year, B. C. 596, he subdued *Persia,* as had been predicted, Jer. xlix. 34-39; Ezek. xxxii. 24; six years afterwards, he besieged *Jerusalem,* B. C. 590, which he took, and destroyed, B. C. 587; he also executed the same judgment upon *Tyre,* after a siege of thirteen years, B. C. 572, as predicted, *Jer.* xxv. 22; *Ezek.* xxvi, xxvii, xxviii; soon afterwards, the *Ammonites* (*see Amos.* i. 13-15; *Ezek.* xv. 2-7; *Jer.* xlix. 1-6;) *Moabites,* (*see Ezek.* xxv. 8-11; *Jer.* xlviii; *Zeph.* ii. 8-10.) *Edomites,* (*see Amos* i. 11-12; *Obadiah; Jer.* xlix. 7-22.) *Arabians* and *Sidonians,* (*see Jer.* xxv. 22-24) and the

Philistines, (*see Jer.* XXV. 20; *Ezek.* XXV. 16; *Zeph.* ii. 4-6) were all subdued. *Egypt*, including *Æthiopia* and *Abyssinia*, was the last of *Nebuchadnezzar's* conquests, and submitted to him B. C. 571. *See Isaiah* xix. 1-4; *Jer.* xlvi; *Ezek.* xxix. 1-17, xxx.

By the subjection of *Egypt*, the appointed task of *Nebuchadnezzar* was accomplished; and now, *the God of heaven having given him a kingdom, power, and strength, and glory*, (Dan. ii. 37) from this time begins his reign as alluded to in the Book of Daniel ii. 1, for, it was in the second year from this time, B. C. 569, that he had his dream of the great statue, (see page 275-280) and became *the head of gold*, (Dan. ii. 32-38) and, notwithstanding the lessons of humility contained in the interpretations of *Daniel*, and his own acknowledgment of the sovereign power of God, his inordinate vanity tempted him to represent himself not merely as the *head of gold*, but as *the whole statue*, and, consequently, ruler of *all the empires* represented by it; in memorial of which, he now set up the golden image in the plains of *Dura*, at the dedication of which, the three holy children, *Shadrach Meshach*, and *Abednego* refusing to prostrate themselves, were thrown into the burning fiery furnace, the result of which was, a strengthened conviction on the part of *Nebuchadnezzar* that "*the* LORD *was the* MOST HIGH GOD," that he "*had sent his angels to deliver his servants that trusted in him*," and that "*no other god could deliver after this sort*," Dan. iii. 24-30.

The following year, B. C. 568, a still farther insight into the knowledge of God, and of his laws, was afforded to this heathen king in his dream of the Great Tree, concluding with the declaration that "*this matter was by the desire of the watchers, and the demand, by the word of the holy ones: to the intent that the living might know that the Most Highest ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men*,

Dan. iv. 1-17; the interpretation of the dream by Daniel, and the exhortation that accompanied it, (ver. 27) to "*break off his sins by righteousness, and his iniquities, by shewing mercy to the poor, if it might be a lengthening of his tranquillity,*" prove that the superintending providence of God, however it may make use of the pride and ambition of man to execute his judgments upon national wickedness, yet, "*hath commanded no man to do wickedly, neither hath he given any man licence to sin,* (Ecclus. xv 11-20); it is "*a man's heart* that *deviseth his way,* though *the Lord directeth his steps,*" (Prov. xvi. 9.) "*Say not thou, he causeth me to err; for, he hath no need of the sinful man,*" (Ecclus. xv. 12.) There is not, perhaps, a stronger illustration of the danger of *self-dependance,* than is furnished in the conduct of this king; who, not only, *knew,* but also *openly acknowledged* the wisdom and power of God; yet, we find him, after all these warnings, imputing to himself that might, and power, and honour, which belonged to God alone, and requiring the severest chastisements, to bring him down to that standard of humility, which could alone entitle him to the Divine favour and protection, Dan. iv. 28-37. *Nebuchadnezzar* died B. C. 561,* and was succeeded by his son EVIL-MERODACH, a weak and contemptible prince. He carried on a war with the *Medes,* which had been begun during his father's reign, (probably, in the time of his insanity) and which was destined to terminate in the total subversion of the *Babylonian* empire. He engaged the *Lydians, Cappadocians, Phrygians, Carians, Paphlagonians,* and *Cilicians* on his side, but they were all overpowered by *Cyrus,* who then headed

* By *Nebuchadnezzar,* and his queen *Nitocris, Babylon* was enlarged and embellished, so as to become one of the Seven Wonders of the World. *Nitocris* was, probably, regent during the insanity of *Nebuchadnezzar*; she has been confounded with the wife of *Nebonassar,* and with *Semiramis,* wife of *Ninus* the First or Second, so uncertain is every record that belongs to these times.

the combined armies of the *Medes* and *Persians*, for his uncle and father-in-law, *Cyaxares II.*

Evil-Merodach was assassinated by NERIGLISSAR, his sister's husband, B. C. 559, and who reigned by usurpation for four years; when, being slain in battle by *Cyrus*, B. C. 555, LABOROSOARCHOD, son to *Neriglissar*, succeeded for two months, when, he being also slain, was succeeded by NABONADIUS, or BELSHAZZAR, son of *Evil-Merodach*, and grandson of *Nebuchadnezzar*. He reigned seventeen years, and is described as a most impious prince. It was in the last year of his reign, that in celebration of an annual festival, he made the "*great feast*," described Dan. v.; at which, having profaned the sacred vessels of the temple, that had been brought from *Jerusalem* by *Nebuchadnezzar*, by "*drinking wine in them, and praising the gods of gold and of silver, of brass and of iron, of wood and of stone*," (Dan. v. 4.) he saw the hand writing on the wall, which being interpreted by Daniel, informed him that in consequence of his depravity and hardness of heart, which had shut him out from God's MERCY, he was "*weighed in the balance*, [of his JUSTICE] *and found wanting*," and that, by a just retribution upon his wickedness, his kingdom should be taken from him, and given to the *Medes* and *Persians*, which sentence was executed the same night, when *Babylon* was taken by *Cyrus*, who killed *Belshazzar*,* B. C. 538. The prophet *Isaiah*, describing the three principal members of this dynasty; viz. *Nebuchadnezzar*, *Evil-Merodach*, and *Belshazzar*, styles the first, *a*

* Dr. Hales gives a very different account of the three last reigns. He supposes *Evil-Merodach* to have been slain in battle against *Cyrus*, and succeeded by his son *Belshazzar*; after whose death, by a conspiracy of his nobles, his son *Laborosoarchod*, succeeded, who, being also slain in a conspiracy, the crown was voluntarily offered to *Darius* the *Mede*, who appointed *Nabonadius* (who is usually considered as the same person with *Belshazzar*) governor of *Babylonia*. Anal. vol. ii. p. 506.

serpent, the second, *a cockatrice*, and the third, *a fiery flying serpent*, (Isai. xiv. 29); but, between *Nebuchadnezzar* and *Belshazzar*, there can be no comparison in point of wickedness and impiety. The former, indeed, was so completely under the dominion of pride, vanity, and ambition, as to require severe and repeated chastisements for his correction; but, from his last confession, there is reason to hope that these visitations were effectual, and that he died under the saving influence of faith and repentance; the Scriptures are, indeed, silent upon this head, but we may infer from the earnest remonstrances of *Daniel*, (ch. iv. 27) and his benevolent wish that the dream might apply to those that hated the king, and the interpretation to his enemies, (ver. 19) that the character of *Nebuchadnezzar* did not render him an object of that unqualified indignation and abhorrence, expressed by *Daniel* towards *Belshazzar*. See Dan. v. 17-23.

DARIUS THE MEDE, (or CYAXARES II.) was placed upon the throne by *Cyrus*, B. C. 538. In the second year of his reign, *Daniel* was, by the wicked machinations of the courtiers, thrown into the den of lions, where he was miraculously preserved by the same Almighty power which doomed his enemies to the horrid death to which they had with so much cruelty and injustice exposed the object of their jealousy (see Dan. vi); affording, at the same time, a testimony of His own wisdom and power to *Darius*. From the expression used by *Nebuchadnezzar* in the recital of his dream, (ch. iv. 34,) *whose dominion is an everlasting dominion*, &c. repeated by *Darius*, ch. vi. 26, we may suppose that they had been instructed by *Daniel* as to the nature of the *fifth*, or *spiritual kingdom*, that was to succeed to the four great temporal empires, and we must admire and adore the goodness of God, who, thus made himself known to the heathens; a circumstance which we shall find perpetual occasion to remark in the history of the great empires and states.

Upon the death of *Darius*, B. C. 537, his nephew, CYRUS, succeeded to the throne, from which event is dated the second, or MEDO-PERSIAN empire, beginning in the 70th year from the beginning of the reign of *Nebuchadnezzar*, (B. C. 606, when he was associated with his father in the government) during which space, *Jeremiah* had predicted that the kings of *Babylon* should execute the chastisements of God upon the surrounding nations, (Jer. xxv. 8-11), and *that* object being accomplished, *Babylon* itself was to be punished for its iniquities, and made a scene of perpetual desolations (ver. 12) The fiftieth chapter of *Jeremiah* contains the prediction of the fall of *Babylon*, the method of which was minutely pointed out by other prophets; 1st, It was to be taken by the *Medes* and *Persians*, *Isaiah* xxi. 2; Jer. li. 11; 2dly, By the drying up of the river, *Isai.* xliv. 27; *Jer.* l. 38; li. 36; 3dly, during the time of a feast, *Jer.* l. 24; li. 39-57, the exact accomplishment of which, can only be discerned by a comparison of the predictions with the circumstantial history of the empire, and the time to which they refer.* With the taking of Babylon by *Cyrus*, ended the first of the four great empires.

PERSIAN EMPIRE.

To the *Babylonian* succeeded the *Persian* empire, which, *as an empire*, occupies only that space in the scale of time, included between the years 537, and 331 before Christ, and will be entirely comprised in the eighth period of Ancient History. As a settlement, however, we must trace it back to the earliest times, after the flood; for, it was planted by *Elam*, one of the sons of *Shem*, and, by his name, the country of *Persia* is usually distinguished in the prophetic writings: see *Isaiah* xi. 11; xxi. 2; xxii. 6; *Jer.* xxv. 25; xlix. 34-39; *Ezek.* xxxii. 24; *Dan.* viii. 2. The capital of *Elam* was *Sushan*, or *Susa*. Nothing, however, of its history has reached us; we read only of one king of

* See the reign of *Darius Hystaspes*, king of *Persia*, B. C. 517.

Elam; viz. *Chedorlaomer*, whose history is related *Gen.* xiv. 1-17, and, who is supposed by some authors* to be the same as *Ninyas*, king of *Assyria*; see Table II. B. C. 1925, and III. B. C. 1912.

From these times, we must pass over a period of 1400 years, of which we have no records, in order to get to the age of *Cyrus*, the founder of the empire. He was the son of *Cambyses*, (who was either a king, or a noble of *Persia*†) and of *Mandane*, daughter of *Astyages*, king of *Media*. The accession of *Cyrus* to the throne of *Persia* is dated B. C. 559, in which year, he was also made generalissimo of the army of his uncle *Cyaxares* II., king of *Media*, to carry on his war with *Neriglissar*, king of *Babylon*. The celebrity of *Cyrus* as a conqueror of many nations, had been predicted 200 years before his birth, by the prophet *Isaiah*, (ch. xliv. 28; xlv. 1-3) and we shall now find every thing contributing to the fulfilment of this prophecy. *Neriglissar* is supposed to have fallen in a battle gained over him by *Cyrus*; and the wickedness of *Laborosoarchod*, caused rebellions amongst his subjects, which strengthened the arms of *Cyrus* by the accession of many provinces to his cause; and, after progressive conquests of ten years, he vanquished *Crœsus*, king of *Lydia*, B. C. 548, who had been appointed generalissimo of the *Babylonian* allies; and, pursuing his victories, subdued most of the nations of *Asia Minor*, *Syria*, and *Arabia*, and at length besieged *Babylon*, and took it by stratagem, B. C. 538: when, threatening death to all who opposed, and offering safety to those who submitted, the *Babylonians* yielded, and *Cyrus* took possession of the throne in the name of his uncle *Cyaxares* II., or *Darius the Mede*, himself still governing in

* *Shuckford's* Con. vol. ii. p. 4.

† In order to account for uncertainties of this description, we must recollect that the time we are now treating of fell within the *obscure period* of history, of which, there are no authentic records. See p. 23, 24, of this work.

the military department, in which capacity, he continued his operations, settling *Syria*, and the other provinces of the empire to *Æthiopia* inclusive, in obedience.

TABLE VIII.

Upon the death of his uncle, *Cyrus* succeeded to the whole empire, both as next male heir to *Cyaxares*, and also, because he had married his daughter, B. C. 538. Hitherto, the country of *Persia* had been but of inconsiderable extent; it was bounded on the north, by *Media*; west, by *Susiana*; south, by the *Persian Gulph*; and east, by *Carmania*; the capital of the country was *Persepolis*; but, by the late conquests, the *Persian* dominion had been extended over the whole *Babylonian* empire, of which *Cyrus* now made *Shusan*, the capital of the ancient province of *Elam*, the metropolis.

Cyrus was a great favourer of the Jewish nation, (see the collateral period of Sacred History) and a patron of the prophet *Daniel*, to whose counsels and precepts, he doubtless, owed those pious principles, and many of the excellent qualities ascribed to him by *Xenophon*, in his *Cyropædia*; according to that historian, he died in peace and prosperity in his own country; but *Herodotus*, and others, assert him to have perished in an unsuccessful expedition against the *Scythians*. He reigned thirty years from his accession to the *Persian* throne, and seven, from the death of his uncle, over the united empire of *Media* and *Persia*, and was succeeded by his son,

CAMBYSES, B. C. 529, a son altogether unworthy such a father. He was the *Ahasuerus* of *Ezra*, (ch. iv. 6,) and under him, and his immediate successor, the rebuilding of the *Jewish* temple, begun under the happy auspices of the decree of *Cyrus* recorded 2 Chron. xxxvi. 22, 23; Ezra i. 1-4; was suspended. He added *Egypt* and its dependancies, *Lybia*, *Cyrene*, &c. to the empire, B. C. 525, and meditated an expedition against the *Carthaginians*, from

which he was deterred by the refusal of the *Phœnicians* to lend their assistance against a people who derived their origin from them. He next planned an invasion of the *Æthiopians*, and sent spies, in the character of embassadors, to reconnoitre the state of the country: bearing also, a present to the king of *Æthiopia*; who, in return, sent *Cambyses* his own bow, and a message, advising him to defer invading the *Æthiopians* until the *Persians* could, as easily as they did, bend that bow; and, in the mean time, to thank the gods that had not inspired the *Æthiopians* with a desire to extend their dominions beyond the limits of their own country. Enraged at this contemptuous treatment, *Cambyses* marched towards *Æthiopia*, and persisted in this mad enterprise, until, having lost the greater part of his army, he was forced back by the want of provisions. On his return through *Egypt*, he vented his rage on that nation, and put their god *Apis*, (whom they worshipped under the form of a live bull) to death. Having dreamt that his brother *Smerdis* had usurped the throne, he caused him to be put to death, and then killed *Meroe* (whom, though his sister, he had married) for lamenting him. In the mean time, hearing that *Smerdis* the *Magian*, had really usurped the throne, *Cambyses* was setting out upon his journey homeward to suppress the usurper, when, in mounting his horse, he was mortally wounded by his own sword, and died soon afterwards, B. C. 522.

SMERDIS the MAGIAN kept possession of the throne for seven months, when he was killed in a conspiracy by *Otanes*, and six other nobles. DARIUS, surnamed HYSTASPES, one of the seven, and son of *Hystaspes*, governor of *Persia*, was elected to the throne, B. C. 521. He was the most illustrious of all the successors of *Cyrus*, and, during a long reign of thirty-six years, preserved the empire in the same state of prosperity in which its founder had left it. He was a favourer of the Jews, and restored and ratified to them the privileges that had been granted by

Cyrus, but suspended during the reigns of *Cambyses*, and the usurper *Smerdis*. See the collateral period of Sacred History, p 166, 168. In the fourth year of his reign the province of *Babylon* revolted, B. C. 517, but was recovered the following year by a stratagem of *Zopyrus*,* B. C. 516. As soon as *Darius* was master of the place, he took away all their 100 gates, and beat down their walls from two hundred cubits to fifty, (compare, Jer. l. 15; li. 58); and gave the inhabitants for a spoil to his *Persians*, who had been before their servants, as *Zacheriah* had foretold, ch. ii. 9. *Dean Prideaux* observes, that the punishment of *Babylon* kept pace with the restoration of *Judah* and *Jerusalem*, according to the prophecy of *Jeremiah* (ch. xxv. 12, 13); for when the restoration of *Judah* began, in the first year of *Cyrus*, after the expiration of the first seventy years, *Babylon's* punishment began, in being conquered and subjected to the *Persians*, in the same manner as they had conquered and subjected the *Jews* to them in the beginning of the said seventy years: and after the second seventy years, dated from the destruction of *Jerusalem*, and desolation of *Judah*, by *Nebuchadnezzar*, B. C. 587, and reaching to B. C. 517, when the restoration of *Judah* and *Jerusalem* were accomplished, then the desolation of *Babylon* was, in a great measure, completed in the devastation brought upon it by *Darius*. In the first part of their punishment their king was slain, and their city taken; and thenceforth, from being "*the lady of kingdoms*," (*Isaiah* xlvii. 5) and mistress of all the East, it became subject to the *Persians*. And whereas, before it had been the metropolis of a great empire, this honour was now taken from it, and the impe-

* Having cut off his nose and ears, and otherwise mangled his body, *Zopyrus* fled to the besieged, affecting to take refuge with them from the cruelty of *Darius*, whom he represented to have reduced him to this miserable condition; upon which, being made commander of the *Babylonian* forces, he availed himself of his post to deliver the place up to his master.

rial seat removed from thence to *Shushan*, or *Susa*, and *Babylon* thenceforth, instead of having a king, had only a deputy residing there, who governed it as a province of the Persian empire. And, at the same time that the city was thus brought under, the country was desolated and destroyed by the inundation that was caused, by turning of the river on the taking of the city, and thereon it became "*a possession for the bittern, and pools of water*," *Isaiah* xiv. 23; *Jer.* li. 42. And, in the second part of their punishment, on *Darius* taking the place, B. C. 516, all that calamity and devastation was brought upon it which had been predicted, and from which it never recovered itself, but ended at length, according to the words of *Jeremiah*, "*in a perpetual desolation.*"*

In the seventh year of his reign, *Darius* undertook an expedition against the *Scythians*, B. C. 514, upon pretence of punishing their invasion of *Media*, in the reign of *Cyaxares I.* In this war he was, as he deserved to be, unsuccessful, and the *Scythians* ravaged *Thrace*. The *Ionian* revolt, under *Aristagorus*, nephew of *Hestæus*, *Persian* governor of *Miletus*, followed soon after, and, being supported by the *Athenians*, who resented the protection afforded by the *Persian* government to their exiled tyrant *Hippias*, laid the foundation of that war which blended the history of *Persia* with that of *Greece*, for nearly the whole remaining term of the *Persian* empire.

The burning of *Sardis* was made the ground of a perpetual enmity by *Darius*; and, notwithstanding the unsuccessful expedition of a *Persian* army into Greece under *Mardonius*, he, determining upon the subjection of that country, sent to demand earth and water of all the Greek cities, many of which submitted; but the *Spartans* and *Athenians* held out: and throwing the embassadors, the one into a pit, and the other into a well, bade them take

* Prid. Con. vol. i. p. 234, 238.

thence earth and water. Exasperated at this violation of the law of nations in the death of his embassadors, *Darius* dispatched *Pausanias* and an immense army, conducted by the *Athenian* traitor *Hippias*, against *Athens*, the result of which expedition was a total defeat of the *Persians* in the battle of *Marathon*, B. C. 490. Undaunted by these reverses, *Darius* resolved upon invading *Greece* in person, and spent three years in raising the forces of the whole empire for that purpose; but a revolt of the *Egyptians*, B. C. 487, obliged him to divide his attention between that country and *Greece*, and the following year he was prevented by death from attempting the execution of his designs in either quarter.

XERXES I. second son of *Darius Hystaspes*, by *Atossa*, daughter of *Cyrus*, succeeded his father, B. C. 485. He recovered *Egypt*, of which province he made his brother *Achæmenes* governor, B. C. 484; and after three years of preparation, began an expedition into *Greece*, and resolving to realize all his father's views upon that country, he conducted the expedition in person, B. C. 481. He had engaged the *Carthaginians* to attack the *Greek* colonies in *Sicily* and *Italy*; and being furnished with *Persian* money, they raised mercenaries from *Spain*, *Gaul*, and *Italy*, which made the Carthaginian army amount to 300,000 men, and a proportionable fleet.*

The following year *Xerxes* passed the *Hellespont* over a bridge of boats, and encamped an army of 1,800,000 men on the *Thracian* shore. His fleet was manned with 517,600 more, making in all 2,317,600. To these were added the nations he subdued, to the number of 324,000, so that he arrived at *Thermopylæ* with an army of 2,641,600 men.†

* *Xerxes* is considered by *Bishop Newton*, *Dean Prideaux*, and others, as the third king of *Persia*, who, *by his strength through his riches, should stir up all against the realm of Grecia*; see p. 308 of this work.

† This account we have from *Herodotus*, who wrote not more

With this enormous force he was foiled at the pass of *Thermopylæ*, by *Leonidas* king of *Sparta*, and his brave 300; upon whose death *Xerxes* remained master of the field, after having kept it three days, and lost 20,000 men in the engagement, B. C. 480. *Xerxes* then proceeded to *Athens*, which place being deserted by the terrified inhabitants, he took possession of. The sea fight of *Salamis* turned the tide of fortune completely against *Xerxes*, who, leaving *Mardonius* with only 300,000 men to prosecute the war, fled with the rest to *Sardis*. The *Carthaginian* allies were about the same time defeated in *Sicily* by *Gelo*, king of *Syracuse*.

The following year *Mardonius* offered terms to the *Athenians*, who refusing to compromise the *Grecian* cause, *Mardonius* destroyed *Athens*, but was soon afterwards defeated and killed in the battle of *Platea*, B. C. 479, and his colleague, *Artabazus*, made his escape with 40,000 men back into *Asia*, besides whom not 4000 more of the *Persian* army survived. The naval defeat at *Mycale* on the same day completed the destruction of the *Persian* forces; *Xerxes* made his way back towards *Susa*, plundering and destroying in his way all the idol temples of *Asia Minor*,* and at *Babylon*, besides others, that of *Bel*, fulfilling the prophecy of *Isaiah*, ch. xxi. 9; *Jeremiah* li. 44, 47; 52.

The remainder of his life *Xerxes* passed in ease and luxury; he was murdered by *Artabanus*, his captain of the guard, B. C. 464.

ARTAXERXES, surnamed LONGIMANUS, succeeded, B. C.

than forty years after the battle of *Thermopylæ*, and he is confirmed by *Plutarch*; but *Diodorus Siculus* and *Pliny* consider it as greatly exaggerated.

* The *Persians* were *Magians*, and utterly abhorred the *Sabian* idolatry which prevailed in the countries above alluded, which, added to the rich plunder he found in most of them, caused *Xerxes* to destroy all the temples. That of *Diana*, at *Ephesus*, alone escaped him.

464. He was the third son of *Xerxes;* but *Hystaspes*, the eldest, being absent in *Bactria*, and *Darius*, the second, had been put to death upon the accusation of *Artabanus* of being the murderer of *Xerxes;* and thus *Artaxerxes* obtained the crown.* *Artabanus* was put to death, but his sons, and their party, caused the new king some uneasiness; they however, as well as *Hystaspes*, were overpowered, and *Artaxerxes* remained in quiet possession of the throne.

The following year the *Egyptians* rebelled, and made *Inarus*, prince of the *Lybians*, their king, B. C. 463, and called in the *Athenians* to their assistance; upon which *Artaxerxes* bribed the *Lacedemonians* to invade *Attica*. After a war of seven years, *Inarus* was obliged to compound for safety with *Megabyzus*, the *Persian* general, and the *Athenians* were also obliged to capitulate and leave *Egypt*, B. C. 456; they however continued to annoy the *Persians*, and obtained considerable advantages over them by *Cimon*, who at length forced them to conclude a peace upon the following terms; 1st, That all the *Greek* cities in *Asia* should have their liberty, and be left free to live according to their own laws; 2ndly, That no *Persian* ship of war should any more appear upon any of those seas which lie from the *Cyanean* to the *Chelidonean Islands*, that is, from the *Euxine* sea to the coast of *Pamphylia;* 3rdly, That no *Persian* commander should come with an army by land within three days journey of those seas; 4thly, That the *Athenians* should no more invade any of the territories of king *Artaxerxes*.

On the *Peloponnesian* war breaking out in *Greece*, B. C. 431, both the *Athenians* and *Lacedemonians* sent to engage *Artaxerxes* on their side, but he took no active part with either, and died before he had decided which to assist; he was succeeded by his son,

* This prince is supposed to be the *Ahasuerus* of *Esther*, and the *Artaxerxes* of *Ezra* and *Nehemiah*. See the collateral portion of Sacred History, p. 168, &c.

XERXES II. B. C. 425, who was killed at the end of forty-five days by *Sogdianus* I. his illegitimate brother, who usurped the throne; but the next year the people, disgusted with him for his cruelties, rebelled, and placed his brother *Darius* upon the throne.

DARIUS II. surnamed OCHUS, and afterwards NOTHUS, ascended the throne, B. C. 424. The first years of his reign were disturbed by domestic wars and rebellions; in the tenth, the province of *Lydia* revolted under *Pisuthnes*, B. C. 414, who was vanquished by *Tissaphernes*, who bribed the *Greek* mercenaries, and who, for this piece of service, was made governor of *Lydia*; the *Egyptians* also revolted and made *Amyrtæus* king, and successfully repelled every attempt to reduce them, so that *Egypt* was lost to the *Persian* empire for sixty-four years. The remainder of the reign of DARIUS NOTHUS exhibits only a dark and intriguing policy, by which the *Persians* of *Asia Minor* balanced the power of the *Lacedemonians* and *Athenians*; till at length, when *Cyrus* (youngest son of *Darius*) became governor of *Lydia*, he, taking part with the former, contributed to the result of the *Peloponnesian* war. *Darius* died after a reign of twenty years, and was succeeded by his son,

ARTAXERXES II. surnamed MNEMON, B. C. 404. *Cyrus*, the youngest son of the late king, and governor of *Lydia*, aspiring to the throne, soon formed a conspiracy against his brother, which being discovered, his life would have paid the forfeit of his crime, but for the intercessions of his mother, *Parysatis*, at whose entreaty he was pardoned and sent back to his government, where he immediately employed himself in secret preparations for that open rebellion which ended in the battle of *Cunaxa*, B. C. 401, in which *Cyrus* was killed. The war with *Agesilaus*, king of *Sparta*, more properly belongs to *Grecian* history. It ended in the *peace of Antalcidas*, B. C. 387, which, in some degree, redeemed *Persia* from the disgrace of the peace

concluded with the ATHENIANS in the time of *Artaxerxes Longimanus*. By the peace of *Antalcidas*, it was agreed that all the *Greek* cities in *Asia*, with the Isles of *Clazomænæ* and *Cyprus*, should be subject to *Persia*; that all the other cities of *Greece*, and the *Isles*, should be free, and left to be governed by their own laws, except the islands of *Scirus*, *Lemnus*, and *Imbrus*, which having anciently been subject to the *Athenians*, should still continue so; and that *Artaxerxes* should join with the *Lacedemonians*, and all others that accepted of this peace, to make all the rest of *Greece* submit to the conditions of it.

A war with *Evagorus*, king of *Cyprus*, had occupied *Artaxerxes* for some years; at length Evagorus being assisted by *Psammetichus*, king of *Egypt*, this brought on a war between that country and *Persia*, in which *Artaxerxes* was assisted by the *Athenians*, B. C. 374. This war was never thoroughly settled during his reign, the latter years of which were imbittered by domestic discords; he died B. C. 358, and was succeeded by his son,

ARTAXERXES III. surnamed OCHUS, B. C. 358; immediately upon whose accession, all *Asia Minor*, *Syria*, *and Phœnicia* revolted; and had these states acted in concert, they must have shaken the empire; but the treachery of their leaders* rendered all their plans abortive, and *Ochus* became firmly fixed upon the throne. *Cappadocia* alone held out under *Datames*.

The *Sidonians* and *Phœnicians* afterwards rebelled and leagued with *Egypt* against *Persia*; *Cyprus* also joined the revolt, but they were all conquered by *Ochus* in person, B. C. 351, when *Sidon* was taken and burnt. The following year *Egypt* was completely conquered, B. C. 350, and

* The principal of these were *Orontes* (governor of *Mysia*) and *Rœmithres*, who no sooner got possession of the money intended for the expenses of the war, than they appropriated it to themselves, and made their own peace with the king of *Persia*, by betraying into his hands the ringleaders of the revolt.

the Jews having assisted the rebels, were invaded by *Ochus*, who took *Jericho*, and carried away many of the Jews captive. *Ochus* was poisoned by *Bagoas* B. C. 337, who placed upon the throne,

ARSES, (or AROGUS) the youngest son of the late king. He reigned only two years, when he was also poisoned by *Bagoas*, who set up

DARIUS III. surnamed CODOMANNUS, B. C. 335. He was great-grandson to Darius Nothus,* and *Bagoas* having murdered all the brothers of *Arses*, *Darius Codomannus* was the nearest to the throne. *Bagoas* also attempted to poison him, but was forced himself to drink the potion he had prepared.

It was the misfortune of *Darius Codomannus* to be the contemporary of *Alexander the Great*, king of *Macedon*; and we must trace his history in the conquests of that monarch, and particularly in the battles of the *Granicus* B. C. 334, of *Issus*, B. C. 333, and *Arbela*, B. C. 331, which ended the *Persian empire*, as had been predicted by the prophet *Daniel*, ch. viii. 3, 4; xi. 2-4. Many points of coincidence identify *Darius Codomannus* and the third king of *Persia*, whom *Daniel* had predicted should be far richer than his three predecessors; the immense spoils reaped by *Alexander* evidence his riches, and he is accused of having used them to bribe some of the *Greek* states to make war upon *Macedon*, and of having set a price upon *Alexander's* head.

After the death of *Alexander*, *Persia* remained a province of the *Syrian* territory, till it was conquered by the *Parthians*, to whom it continued tributary nearly 500 years, when it again became independant under *Artaxerxes*, A. D. 229.

* *Darius Nothus* had a son named *Ostanes*, whose son, *Arsames*, marrying his own sister, *Sysigambis*, became by her the father of *Darius Codomannus*.

GREECE.

The country anciently denominated *Greece*, was originally peopled by the family of *Javan*, (Isaiah lxvi. 19; Ezek. xxvii. 13) called in Profane History *Ion*, (the fourth son of *Japhet*,) from whom it was sometimes called *Ionia*: his sons *Elisha*, *Tarshish*, *Kittim*, (or *Chittim*) and *Dodanim*, respectively settled in *Elis*, *Achaia*, *Macedon*, and *Thessaly*. From *Kittim*, *Greece*, (and particularly *Macedonia*, and the countries which were afterwards peopled by colonies from thence, as *Italy*, *Asia Minor*, &c.) was alluded to in the prophetic writings by the appellation of *Chittim*, Numb. xxiv. 24; Isa. xxiii. 1, 12; Jer. ii. 10; Ezek. xxvii. 6; Dan. xi. 30. The country has received different denominations in different ages, as *Greece*, from *Græcus*, (or *Graieus*) an ancient king of *Thessaly*; *Hellas*, from *Hellen*, another king of *Thessaly*; *Pelasgia*, from *Pelasgus*, a king of *Areadia*. These names, though proper to particular parts of *Greece*, are frequently used by ancient authors to designate the whole country, the inhabitants of which were also sometimes called *Achæans*, *Argians*, *Dolopians*, *Myrmidons*, &c. &c.

But though there can be no doubt that the aboriginal inhabitants of *Greece* were the immediate descendants of *Javan*, and on that account will fall under the general head of the family of *Japheth*, as laid down in the Table of Prophecy E, p. 221, it is by no means certain that the founders of the numerous states and kingdoms into which the country was separated, respectively proceeded from him; on the contrary, we shall see that from the usurping family of *Ham*, sprung most of the founders of the earliest kingdoms whether in *Asia*, *Africa*, or *Europe*.

The general history of *Greece*, from the foundation of its first kingdom, to the entire conquest of the kingdoms which formed the empire of Alexander the Great, by the Romans,

includes an interval of 2057 years, which may be divided into five principal periods, viz.

1st, From the foundation of *Sicyon* by *Ægialeus*, B. C. 2088, to the taking of *Troy*, B. C. 1184, containing 904 years.

2nd, From the *taking of Troy*, B. C. 1184, to the *Æra of the Olympiads*, B. C. 776, containing 408 years.

3rd, From the *æra of the Olympiads*, B. C. 776, to the breaking out of the *Peloponnesian* war, B. C. 431, containing 345 years.

4th, From the breaking out of the *Peloponnesian war*, B. C. 431, to the death of *Alexander the Great*, B. C. 323, containing 108 years.

5th, From the death of *Alexander the Great* B. C. 323, to the final conquest of all the countries that formed his empire by the Romans, B. C. 31, containing 292 years.

The numerous states independant of, and, generally, unconnected with each other, which contributed to form the aggregate of *Grecian* story, render it very difficult to take a general view of its history in a regular order of time; and, therefore, all that will be attempted in the present sketch, is to trace such an outline of the principal events as may serve to connect the separate articles inserted in the Tables, the detail of which must be referred to the Appendix.

TABLE II.

The first period of Grecian History will commence with the founding of *Sicyon* by *Ægialeus*, B. C. 2088.

TABLE III, IV.

It includes also the founding of *Argos*, by *Inachus*, B. C. 1856; of *Athens*, by *Cecrops*, B. C. 1556; of *Troy*, by *Scamander*, B. C. 1546; of *Sparta*, by *Lelex*, B. C. 1516; of *Thebes*, by *Cadmus*, B. C. 1493; and of *Corinth*, by *Sisyphus*, B. C. 1388. The four latter states were of *Egyptian*

origin, being founded by leaders of colonies from that country, and hence, we shall trace the *Egyptian* theology in the earliest *Greek* Fables, although the anxiety of all the heathen nations to claim precedence in point of antiquity induced them to disguise, and transpose the general materials from which their mythology was constructed, in order that it might not be recognisable as a copy. The general clue to the unravelling of these fictions will be found in the history of *Noah*, his son *Ham*, and his great-grandson *Nimrod*, represented in each heathen state under the characters of *Saturn* and *Jupiter*, though so variously disguised and embellished by poetic imagery, and accommodated to local history, as to render the appropriation of the whole a matter of little difficulty to a people so prone to fiction as the Greeks.

To this period of Grecian history must be referred the Deluges of *Ogyges*, B. C. 1764, and of *Deucalion*, B. C. 1503, confounded by the *Greeks* with that of *Noah*, which was traditionally known to all the first settlers in every country. In this period also, we must place the first attempts at legislation in the institution of the councils of *Areopagus*, B. C. 1556, and of *Amphictyon*, B. C. 1496. To these, if we add the introduction of the various religious games and festivals, as the *Panathenea* at *Athens*, B. C. 1495; the *Olympic games* in *Elis*, by the *Idæi Dactyli*, B. C. 1453; the *Eleusinian Mysteries*, B. C. 1356; the *Isthmian games*, at *Corinth*, B. C. 1326; the *Pythian Games*, at *Argos*, B. C. 1263 (for all which see the Appendix); the expedition of the *Argonauts*, B. C. 1263, and the *Theban* war, occasioned by the enmity of the two brothers *Eteocles* and *Polynices*, the sons of *Œdipus* B. C. 1225, we shall have summed up the principal events to which any date can with probability be affixed, and the introduction of even these into the Chronological Tables, is intended only to give some idea of the lapse of time, which in those remote ages cannot easily be accounted for with accuracy, particularly with

respect to those countries whose history derives no collateral evidence from a connection with the sacred records.

The siege of *Troy*, B. C. 1193, was the first occasion upon which the united power of all the *Grecian* kingdoms and states was employed against a foreign enemy. Fabulous as we must consider the records of this period of *Grecian History*, yet the Epoch in which it terminates, viz. the taking of *Troy*, B. C. 1184, is one of the most famous of antiquity. The date here adopted, is extracted from *Blair's Tables*, co-inciding with *Usher*, *Playfair*, &c. Dr. *Hales* differs only one year, making it B. C. 1183. Sir *Isaac Newton* places it B. C. 904, and various other dates are assigned to it, differing in the extremes about 366 years.

With the taking of *Troy* then, will terminate the first period of *Grecian History*.

TABLE V.

The second period comprehends the time between the taking of *Troy*, and the æra of the *Olympiads*, and contains 408 years. Falling under the fabulous period, (see p. 24) it will, from the want of records, furnish few features of general history. The result of the *Trojan* war had given the ascendancy of power in the *Peloponnesus* to *Agamemnon*, king of *Argos*, with whose descendants, the Atridæ,* it continued for about eighty years, when they were dispossessed by the *Heraclidæ*,† whose leader, *Aristodemus*, obtained *Sparta*, B. C. 1104, and two years afterwards left it to his twin sons, *Eurysthenes* and *Procles*, B. C. 1102, upon condition of their reigning conjointly, and being succeeded by their respective families in the same way, that is, that one of the family of *Eurysthenes* (called the *Eurysthenidæ*,) and one of that of *Procles* (called the *Proclydæ*) should fill the throne at the same time. The kings of *Sicyon* end under this period, B. C. 1088; and about twelve

* So called from *Atreus*, the grandfather of *Agamemnon*.

† Descendants of Hercules.

years afterwards *Codrus*, king of *Athens*, devoting himself to death for his country, the *Athenians*, judging no one worthy to fill the throne after him, abolished royalty, which they replaced by a magistracy, the head of which was styled *Archon*,* whose office lasted for life; of these, *Medon*, son of *Codrus*, was the first, B. C. 1070. Under this period also, we observe the settlements of the *Greeks* in *Asia Minor*, by the migration of the *Æolian* and *Ionian* colonies, the former 1124, and the latter 1044, B. C.

TABLE VI.

The legislation of *Lycurgus* will next turn our attention to *Sparta*, which in the course of about 200 years from the time of Aristodemus had fallen into disorder and luxury, against which his institutions were principally directed, B. C. 884. *Macedon* was founded by *Caranus*, one of the *Heraclidæ*, B. C. 814. The *Corinthians* threw off the regal authority, and instituted magistrates called *Prytanes*,† B. C. 779.

The *æra of the Olympiads* beginning from the conquest of *Coræbus*, July 23d, B. C. 776, ends the second period of *Grecian History*, during which we may remark a gradual change in the Fables belonging to it. It was the age of *Homer*, *Hesiod*, and *Theletes*, the earliest poets. Hitherto the traditional history of the world had formed the subjects of fable, which we shall now see directed to the actions and passions of men.

The third period of *Grecian History* will comprise the time between the first *Olympiad*, and the breaking out of the *Peloponnesian war*, an interval of 345 years, and as the last, concluded what are styled the Fabulous Ages; so this will conduct us through the obscure, to the authentic period of history, see page 23, 24.

About 120 years after the reform of *Lycurgus*, *Theopompus*, of the race of the *Proclidæ*, king of *Sparta*,

* See Appendix. † See Appendix.

introduced the magistrates called *Ephori*,* B. C. 760, whose authority tended to restrain the power both of the kings and the senate, and being annually elected, it was not possible for them to acquire undue power or permanent influence. A few years after the introduction of the *Ephori* at *Sparta*, the *Athenians* restricted the *Archonship* to a decennial magistracy, B. C. 754.

TABLE VII.

We are not yet arrived at the historical periods of *Greece*. The *Babylonian* empire will confine our attention to the eastern countries of the world during the time occupied by the seventh, as the *Persian* will engross it for that of the eighth Table. The history of those empires is intimately connected with that of the Sacred writings, and our attention will be engaged in comparing the facts by which the revelations of God were accomplished, with the predictions in which they were foretold; and in drawing from both, proofs of the truth of the Divine promises and threatenings, of which, indeed, the *Grecian* and *Roman* empires will prove not less illustrative as they shall successively arise before our view, in the scale of time exhibited at the ninth, and tenth Tables: in the mean while, we may occupy ourselves in the investigation of those causes which rendered the two latter empires superior in point of historical interest to those which preceded them, for which purpose, we must refer to the establishment of the *Olympiads*.

These games,† celebrated at the beginning of every fifth year, formed a rallying point at first for all the states of *Greece*, and in process of time, for the learned of all the nations that have, since the period to which we are alluding, made any figure in ancient history. Here at first the prize of strength, agility, and dexterity was contested, and

* See Appendix. † See Appendix.

here at length, as to a common centre, was brought the learning of the East, and of *Egypt*. The Arts and Sciences, Poetry, Music, History, Rhetoric, and Philosophy, began to be cultivated in *Greece*, and from this time we shall trace their effects, in the political and military history of succeeding ages. War became a *science* as well as an *art*. It was no longer a mere trial of physical strength, the result of which might be calculated by the numbers of an army, the advantages of situation, or other adventitious circumstances. Emulation was excited by the knowledge that honour or disgrace would be recorded by *Poets* and *Historians;* and oratory roused, and music impelled the ardour of the combatants.*

The military history of *Greece*, during the period of time occupied by the Seventh Table, will be principally shewn in the wars between the *Spartans* and *Messenians;* the first, beginning, B. C. 743, was, after a struggle of nineteen years, finished by the taking of *Ithome*, B. C. 724, when the *Messenians* quietly submitted to the *Spartan* yoke; which at length being made galling by the insults of the conquerors, *Aristomenes*, the Messenian general, threw it off and began the second war, B. C. 685, which, after a fluctuating contest of fourteen years, was finished by the taking of *Ira* by the *Lacedemonians*, B. C. 671, when the *Messenians* were banished. By the result of these wars the territory of the *Spartans* was extended, and their military power improved and increased: during this period they sent out colonies to *Tarentum*, B. C. 707, and *Cyrene*, B. C. 630.

Athens, in the mean time, was the seat of literature and taste; the refinements of which, however, induced a degree of luxury that at length required correction. The restriction of the *Archonship* to an annual magistracy, took place

* We may instance the effect of the songs of *Tyrtæus*, in the second *Messenian* war; and the eloquence of *Demosthenes* was, perhaps, as prejudicial to the plans of *Philip*, as the physical efforts of all the armies that *Athens* could oppose to him.

B. C. 684, about sixty years after which, *Draco* attempted the reform of abuses, by the introduction of a code of penal laws, which from their severity, were said to be written in blood, B. C. 623. These were twenty-nine years afterwards abolished by *Solon*, and replaced by others more adapted to the existing state of manners and society, and calculated to *improve*, as well as restrain, the people for whose benefit they were composed, B. C. 594. After *Solon*, his relative *Pisistratus*, a man of splendid talents, made himself master of *Athens*, B. C. 560, and notwithstanding the fluctuations of popular opinion by which he was banished three several times, he maintained his ascendancy for thirty years.

The government of *Corinth*, which for the last two centuries had subsisted under an aristocracy, was usurped by *Cypselus* B. C. 659, who, after an absolute authority of thirty years, left it to his son *Periander*, B. C. 629. During this period the cities of *Syracuse*, B. C. 732, *Corcyra*, B. C. 703, and *Byzantium*, B. C. 658, were built by *Corinthian* colonies.

This was the age of the seven Sages of *Greece*, among whom, we reckon the Corinthian *Periander*, and the *Athenians*, *Solon* and *Pisistratus*.* For the literary characters of *Greece* during this period, see p. 34, 35.

TABLE VIII.

Under *Pisistratus*, and his sons *Hipparchus* and *Hippias*, who succeeded him in the government, taste and literature flourished at *Athens*; dramatic representations were introduced by Thespis B. C. 536, and a public library was instituted. About this time *Ostracism* was introduced at *Athens* by *Clisthenes*, according to some, B. C. 516.†

* The others were *Pittacus* of *Mytilene*, *Chilo* of *Lacedemon*, *Epemenides* of *Crete*, (by those who exclude *Periander*) *Thales* of *Miletus*, *Anacharsis* the *Scythian*, and *Bias* of *Priene*.

† This law was a dangerous weapon in the hands of so restless,

The vices of the *Pisistratidæ* caused their expulsion: *Hipparchus* was murdered by *Harmodius* and *Aristogiton*, in revenge for an insult offered by him to the sister of the former, B. C. 513, and soon afterwards *Hippias* was banished, B. C. 510.

We must now direct our attention to the affairs of *Persia*, over which empire, at this time, presided *Darius Hystaspis*, whose ambition, surpassing the bounds of his already extensive territory, made him aspire to a universal empire. The failure of his *Scythian* expedition had excited a spirit of insubordination in the provinces of *Asia Minor*, of which the *Ionian* revolt was the first consequence. This revolt was supported by the *Athenians*, both because the *Ionians* were originally a colony from *Athens*, and because the traitor *Hippias* had been protected by *Darius*, who now insisted upon his restoration, and pretending that all the states of *Greece* had harboured his rebels, he made the offence a national one, and sent to demand earth and water of all the *Greek* cities. Many of these yielded; but *Athens* and *Sparta* held out, and, although *Bœotia*, *Argos*, *Thessaly*, and other petty states that lay most exposed declared for *Persia*, the rest agreed to wave all private quarrels, and make common cause against the foreign enemy.

The celebrated battles of *Marathon*, B. C. 490, of *Thermopylæ* and *Salamis*, B. C. 480, of *Platæa* and *Mycale*, B. C. 479, sufficed to break the power of *Persia*, and to raise the *Athenians* and *Spartans*, to perhaps an equal height in the scale of military fame; the subsequent victories of *Cimon* established the independance of *Greece*, and

jealous, and fickle a people as the *Athenians*. The sentence of banishment by it, seems to have been the concomitant of merit during this period, in which the exile of *Aristides*, *Themistocles*, *Cimon*, and others, fix the stigma of ingratitude upon their countrymen, which the fate of many other noble and illustrious *Athenians* in aftertimes but too fully confirmed.

by a highly advantageous peace,* secured her states from all fear of future annoyance from *Persia*. During the *Persian* war, *Athens* was distinguished by the following illustrious citizens, *Miltiades*, *Aristides*, *Themistocles*, and *Cimon*, see p. 39, 40. King *Leonidas*, and the *Spartan* general *Pausanias*, also distinguished themselves in this war, see p. 42.

To the general struggle against a common enemy, succeeded a period of much intestine commotion in Greece. *Sparta* became jealous of *Athens*; for *Themistocles* having repaired, and improved the city by surrounding it with walls, the *Spartans*, justly feared, that should it become capable of supporting its own independance, the *Athenians* would scarcely rest satisfied until they had established a supremacy over the rest of *Greece*. The third *Messenian* war, beginning B. C. 465, occupied the *Lacedemonians* for ten years, during which, the operations of the *Athenians* were divided between their *Egyptian* expedition, beginning B. C. 463;† and intestine wars with some of the neighbouring states of *Greece*, the latter being supported by the *Lacedemonians*, who were bribed by the *Persians* for this purpose.

The first *Sacred War*, B. C. 448, in which the *Athenians* and *Spartans* engaged on opposite sides, afforded fuel to the existing enmity between them, which was at length composed by *Pericles*, now at the head of the Athenian government, and a peace of thirty years being agreed upon, tranquillity was restored in *Greece*, B. C. 446.

This peace was soon disturbed by a war between *Corinth* and *Corcyra*, B. C. 439, in which the *Athenians* taking part with the latter, B. C. 435, were considered as having broken the treaty, and this gave rise to the Peloponnesian war, B. C. 431.‡

* For the articles of this peace, see the collateral history of Persia, p. 366. † See page 366.

‡ With the *Peloponnesian war* begins the fourth period of Grecian History, see p. 371.

This celebrated war* occupied the *Athenians* and *Lacedemonians*, and their respective allies for twenty-seven years, and ended in the subjection of the former to the latter, who thus acquired the ascendancy in power, over all the states of *Greece*, B. C. 404. The *Athenians* who distinguished themselves in the *Peloponnesian war* were, principally, *Pericles*, *Melesander*, *Charæades*, *Demosthenes*, *Cleon*, *Lamachus*, *Alcibiades*, and *Nicias*, see p. 40, 41; on the *Spartan* side were, *Sthenelaides*, *Cleomenes*, *Brasidas*, *Gylippus*, *Mindarus*, *Callicratidas*, and *Lysander*, see page 42.

It had been a principle in the policy of *Artaxerxes Longimanus*, and his immediate successors in the throne of *Persia*, to balance the power of the *Athenian* and *Spartan* states, in order, that by weakening each other, they might both become less able to cope with the *Persian* power; but when *Cyrus*, the youngest son of *Darius Ochus*, became governor of *Sardis*, he, meditating the usurpation of the throne after his father's death, thought fit to secure the future support of the *Lacedemonians*, by espousing their cause during the last year of the *Peloponnesian war*, and thus, he no doubt contributed to its result in favour of *Sparta*. It was in return for these services, that *Cyrus* received that reinforcement of *Greek* troops, the remainder of whom, after the fatal battle of *Cunaxa*, made the celebrated retreat under *Xenophon*, B. C. 401.

The war of *Agesilaus* against the *Persians* in *Asia*, undertaken with the view of restoring the *Greek* cities of *Asia Minor* to liberty, B. C. 396, afforded an opportunity to the *Athenians* to attempt the recovery of their independance; and the following year, *Conon* persuaded the *Persians* to excite the principal *Greek* states against *Sparta*, and hence, was formed that league of the *Athenians*, *Thebans*, *Corinthians*, and *Argives* which began the *Corin-*

* See Appendix.

thian war, * B. C. 395. This war, after a struggle of about eight years, was concluded by the intervention of *Persia*, and that disgraceful peace negotiated by *Antalcidas*, the articles of which made the *Greek* cities of *Asia Minor*, with the *Isles* of *Clazomenæ* and *Cyprus* subject to *Persia*, and the *Isles* of *Scirus*, *Lemnus*, and *Imbrus* to *Athens*, and declared all the other states and *islands* of *Greece* free, and to be governed only by their own laws; it also engaged all those states that accepted the treaty, to join with *Persia* and *Lacedemon* against those that should refuse it, B. C. 387. This acknowledgment of the arbitration of a foreign power was, perhaps, the first blow that was struck at *Grecian* liberty.

The *Thebans* were the first who infringed these articles, and began a war with *Sparta*, in which they were joined by the *Athenians*, B. C. 379. The defeat of the *Spartans* in the sea fight off *Naxus*, B. C. 377, and the battle of *Leuctra*, B. C. 371, raised *Thebes* to the supremacy in *Greece*, which it maintained only seven years, when *Athens* and *Sparta*, with several other states, combined to enforce the articles of the late treaty, and the death of *Epaminondas* in the battle of *Mantinea* suppressed the power of *Thebes*, B. C. 363. During the *Spartan* ascendancy in *Greece*, flourished the following illustrious characters; the *Athenians*, *Theramenes*, *Thrasybulus*, *Conon*, *Iphicrates*, and *Chabrias*, see p. 41. The *Spartans*, *Lysander*, *Thimbro*, *Dercyllidas*, *Pisander*, *Antalcidas*, and *Phœbidas*, see p. 41, 42. During the *Theban war*, *Epaminondas* and *Pelopidas* distinguished themselves; see p. 43.

The year after the defeat of the *Spartans* at *Leuctra*, the *Messenians* returned into *Peloponnesus* after a banishment of 300 years, B. C. 370. The same year happened a sedition at *Argos*, in which the *orators* were massacred.

* So called, because the principal battles in it were fought in the neighbourhood of *Corinth*.

About the same time, we must remark the rise of *Jason*, tyrant of *Phera*.

To the *Theban* ascendancy succeeded that of *Macedon* under *Philip II.*, the son of *Amyntas*, who began his reign, B. C. 360, when the *Greeks*, relaxing after the late wars, were sunk into a state of comparative security and indolence.

The same policy by which the *Persian* kings had speculated upon the subjection of *Greece*, now guided the counsels, and governed the operations of *Philip*. Like the *Persians*, he fomented the intestine commotions of the *Grecian* states, and from being made arbiter in their differences in the second *Sacred war* beginning, B. C. 357, and ending in the destruction of all the cities of the *Phocians* by *Philip*, B. C. 348, he obtained that power and consequence which after a struggle of ten years were finally confirmed in the decisive battle of *Cheronæa*, B. C. 338,* when he became master of the fate of *Greece*, the several states of which he soon afterwards assembled under his standard, when, in the character of generalissimo of the *Grecian* armies, he projected that expedition against *Persia* which his premature death, in the forty-seventh year of his age, and twenty-fourth of his reign, left to be accomplished by his son, *Alexander the Great*, B. C. 336.

The *Athenians* and *Thebans* took advantage of the death of *Philip* to assert their freedom, but were suppressed by *Alexander*, B. C. 335. The following year he began his expedition against *Persia*,† which empire he over-ran and subdued in the short space of five years. He had been

* The three *Phocian* brothers, *Philomelus*, *Onomarchus*, and *Phyallus*, distinguished themselves in the second *Sacred War*, see page 43. About the same time, the *Corinthian*, *Timoleon*, delivered *Syracuse* from the tyranny of *Dionysius II.*, see p. 44.

† In this undertaking he was divinely encouraged by a vision, in which he was assured of success, see p. 173.

described by the *Prophet Daniel*, as "*a He-goat from th west, that touched not the ground*" [for swiftness] and the progressive victories at the river *Granicus*, B. C. 334, of *Issus*, B. C. 333, and *Arbela*, B. C. 331, prove how perfectly appropriate was this symbolic delineation of him. The last mentioned battle decided the fate of the *Persian* empire, which being extinguished, made room for the THIRD, OR MACEDONIAN EMPIRE, B. C. 331.

For the literature of *Greece*, during this period, see page 44, 45, 46.

TABLE IX.

By the conquests of the eight following years, *Alexander* completed the acquisition of those territories which formed the empire of which he was the founder; and which at his death, B. C. 323, comprised *Macedon* and all *Greece* (except the *Peloponnesus*), the whole *Persian* empire, consisting of *Persia*, *Susiana*, *Chaldea*, *Assyria*, *Media*, *Parthia*, *Iberia*, *Albania*, *Colchis*, *Egypt*, part of *Æthiopia*, and part of *Scythia*, and *India* to the banks of the *Indus*. Such was the "*great dominion*" with which *Daniel* had predicted he should rule; and the pen of the same inspired author has traced the outlines of his history, and that of his successors, with a perspecuity which can only be estimated by a comparison of the predictions, with the events in which they were fulfilled; for which, see "*the visions of the Four Beasts*," p. 281; of "*the Ram and the He-goat*," p. 288; and of "*the Things noted in the Scripture of Truth*," p. 309.*

A state of great anarchy and confusion followed upon the death of *Alexander*, occasioned by the competition of his generals for the possession of his dominions, which were not finally divided until after the battle of *Ipsus*, B. C.

* With the death of Alexander, ends the fourth period of *Grecian History*; the fifth reaches to the conquest of *Egypt*, B. C. 31; see p. 371.

301, when the following partition was made; *Ptolemy* (surnamed *Soter*) had *Egypt*, *Lybia*, *Arabia*, *Cœlo-Syria*, and *Palestine*; *Seleucus* had *Syria* and *Babylon*; *Lysimachus* had *Thrace*, *Bithynia*, and the adjacent provinces on the *Hellespont*, and *Bosphorus*; and *Cassander* had *Macedon* and *Greece*, B. C. 301. The principal actors in the scenes which characterised the interval between the death of *Alexander the Great* and the *battle* of *Ipsus* were, *Perdiccas*, *Antipater*, *Ptolemy*, (surnamed *Soter*) *Seleucus* (surnamed *Nicator*) *Lysimachus*, *Cassander*, *Antigonus*, (surnamed the *Cyclop*) *Polysperchon*, *Craterus*, *Neoptolemus*, *Eumenes*, *Demetrius Poliorcetes*, *Leosthenes*, and *Phocion*: see p. 51, 52, 53.

From this time we must consider the *Macedonian Empire* under the four general heads already described, viz. *Egypt*, *Syria*, *Thrace*, and *Macedon*, the three former articles must be sought in the *Appendix*; the latter, from its local situation, will form the proper sequel of *Grecian history*.

Cassander, and his sons *Philip*, *Antipater*, and *Alexander*, B. C. 298, kept possession of *Macedon* for seven years, when the latter was slain, and succeeded by *Demetrius Poliorcetes*, son of *Antigonus*, B. C. 294, who was expelled by *Pyrrhus*, king of *Epirus*, B. C. 287, and he again by *Lysimachus*, B. C. 286, who being killed by *Seleucus*, king of *Syria*, B. C. 281, *Macedon* was successively usurped by *Ptolemy Ceraunus* (brother of *Ptolemy Philadelphus*, king of *Egypt*), B. C. 280, and *Sosthenes*, B. C. 279, but was at length restored by means of *Antiochus Soter*, king of *Syria*, to *Antigonus Gonatus*, son of *Demetrius Poliorcetes*, B. C. 276, whose descendants kept possession of the throne for above 100 years, and succeeded in the following order, *Demetrius II.*, B. C. 243, *Antigonus Doson*, B. C. 232, *Philip III.*, B. C. 221, whose reign was distinguished by his support of the *Achæans* against the *Ætolians* in the *Social War*, B. C. 220, his war with the *Romans*, called the *Auxiliary War*, B. C. 214; those with the *Rhodians*,

and against the *Egyptians*, B. C. 203, and the first *Macedonian war*, B. C. 200. He was succeeded by his son *Perseus*, B. C. 179, under whom happened the *second Macedonian war*, B. C. 171, which ended in the extinction of the empire by the *Romans*, in the battle of *Pydna*, B. C. 168.

The *Achæan League** will divide our attention with *Macedon* during this period. It was formed, B. C. 281, and lasted 134 years, when it was ended by the taking of *Corinth* by the *Romans*, B. C. 146, when *Greece* was made a *Roman* province. The principal supporters of the *Achæan* confederacy were *Aratus*, *Philopœmon* (*called the last of the Greeks*) and *Lycortas*, see p. 53, 54.

We must remark, during this period, the foundations of the kingdoms of *Pergamus*, B. C. 283, *Parthia*, and *Bactria*, B. C. 251, *Pontus* and *Bithynia*, the year following, arising out of revolts from the dominion of the *Seleucidæ*: for all these, see the Appendix. For Literature and the Arts cultivated during this period in *Greece* and *Egypt*, see p. 56, 57.

TABLE X.

Of the immense empire of *Alexander the Great*, two fragments only now remain to be noticed, viz. *Egypt* and *Syria*, (see the Appendix) and these we shall see declining in proportion as the fourth, or *Roman Empire*, rises in historical importance; we may, therefore, refer their affairs to the collateral period of *Roman* history, remarking only, that the *Syrian* dominion was extinguished by *Pompey*, and the reign of the *Seleucidæ* finished B. C. 65; twenty-four years after which *Egypt* was conquered, B. C. 31, and the following year made a *Roman* province by *Octavius*.

* See Appendix.

ROME.

To the *Macedonian* succeeded the *Roman Empire*, which in whatever point of view we behold it, must be considered as the most important of all; the most authentic in its records, the most extensive in its territory, the most permanent in its duration; the empire, in fact, of the temporal universe; that, which collected into itself the members of all preceding empires, and which, in its civil and military polity, exhibits to our view the result of the experience of every nation, in all ages of the world. The following sketch of its history is given by an ingenious writer.* "It is the story of the fate and fortunes of a city that raised itself to a universal empire, and became the metropolis of the whole world; and all from a troop of vagabond shepherds, packed together upon the banks of *Tiber*. It is a long train of the adventures of a people, scandalous as it were in their origin, coming of an extraction in a manner infamous, born and nursed up in plunderings and murders, and trained up in villanies; who became wise, frugal, just, passionately studious of glory, till they infinitely over-topped the rest of mankind; a people whose prudence in their counsels, whose maturity of deliberations, whose diligence in execution, whose profound secrecy in the most important affairs, and whose noble resolution in unavoidable dangers and the greatest extremities, ought to be remembered in all ages. It is the history of a state that grew so mighty from so small beginnings, of its progress, its strange changes, the revolutions of its power and greatness, its amazing exaltation, and the miraculous and almost inconceivable pitch of glory it arrived at; and all by its patient enduring of hardships, by its perseverance in labours, by its exact observation of laws, by the inviolable severity of its discipline in the duties of peace and war, and by training up a well

* The Rev. Laurence Echard.

regulated and courageous soldiery, encouraged and elevated with the sole prospect of aggrandizing the *Roman* name. Hence a nation that was virtuous through a true principle of honour; whose valour was more the product of the head than heart; a nation that courted or avoided danger, from a result of prudence, and knew as well when to expose itself, as when to retreat, by the dictates of reason; and obtained the sovereignty over the rest of the world, more by the reputation of its virtue* than the force of its arms."

The prophet Daniel describes the *Roman* empire as "*diverse from all that were before it*;" and its history will prove, that it was "*dreadful, and terrible*, [to its enemies,] *and strong exceedingly*,† *and that it devoured and brake in pieces* [its predecessors], *and stamped the residue with the feet of it*"; see p. 282.

The ancient history of the *Roman empire* will comprise the time between *the building of the city*, and *the birth of* CHRIST, which may be divided into four periods, viz.

I. From *the building of the city of Rome*, B. C. 753, *to the abolition of the regal power*, B. C. 509, containing 244 years.

II. From *the abolition of the regal power*, B. C. 509, to *the entire subjection of Italy* at the termination of the *Samnite* and *Tarentine* wars, B. C. 272, containing 237 years.

III. From *the subjection of Italy*, B. C. 272, *to the conquest of Macedon*, B. C. 168, containing 104 years.

IV. From *the conquest of Macedon*, B. C. 168, to *the birth of* CHRIST.

Italy,‡ the country which formed the first seat of the

* 1 Maccabees, viii. 1-16.

† It had before been symbolised by *Iron*, Dan. ii. 40; see also, p. 279, 280.

‡ Italy has borne at different periods, the different names of *Saturnia*, *Œnotria*, *Hesperia*, *Ausonia*, and *Tyrrhenia*; it received the name of *Italy*, either from *Italus*, a king of the country, or from *Italos*, a *Greek* word, which signifies *an ox*, an animal

Roman empire, was originally peopled by colonies from *Greece*, and, therefore, formed a portion of the allotment of the family of *Japheth*. (see p. 221.) The most remarkable of the early *Greek* colonies were the *Latins*, a people of *Arcadia*, who drove out the *Siculi*, B. C. 1284, (who were the first inhabitants) and settled in the country bordering upon the river *Tiber*. They were a mixed people, being made up of different colonies from various parts of *Greece*.

About a century after this establishment of the *Latins*, a colony of *Trojans* under *Æneas* landed in *Italy*, B. C. 1182, and were kindly received by *Latinus*, king of *Latium*, who gave *Æneas* his daughter *Lavinia* (in honour of whom the city of *Lavinium* was built) in marriage, and at his death left him the crown of *Latium*. Upon the death of *Æneas*, his son *Ascanius* succeeded: Lavinia distrusting his treatment of her, fled to the woods, where she was delivered of a posthumous child, to whom, from the circumstances of his birth, she gave the name of *Silvius*. *Ascanius* at length resigned *Lavinium* to his mother-in-law, and built *Alba-Longa*, which he made his own capital, B. C. 1152.

Upon the death of *Ascanius*, his son *Julus* contended with *Silvius* for the throne, which was adjudged by the people to *Silvius*, as the descendant of *Latinus*. To him succeeded thirteen kings of the same race, and in the following order: *Æneas Silvius*, *Latinus*, *Alba*, *Capetus*, *Capys*, *Capetus II.*, *Tiberinus*, (who gave his name to the river *Tiber*, before called *Albula*, in which he was drowned) *Agrippa*, *Alladius*, *Aventinus*, (from whom Mount *Aventine* was named) *Procus*, *Amulius*, and *Numitor*. The two last were brothers, of whom, *Numitor*, the eldest, was deposed by *Amulius*, who seized upon the throne, B. C. 795,

very common in that part of *Europe*. The ancient inhabitants called themselves *Aborigines*, offspring of the soil; the *Pelasgi* and *Arcadians* made settlements there, and the whole country was divided into as many different governments as there were towns. *Lempriere*.

and caused the son of *Numitor* to be put to death; his daughter, *Rhea Silvia*, however, became the mother of twin sons, *Romulus* and *Remus*, who being thrown into the river *Tiber*, by order of *Amulius*, were preserved by the shepherd *Faustulus*, and brought up by his wife *Lupa*, (whence, probably, they are said to have been suckled by a wolf) and when grown up, deposed *Amulius*, and replaced their grandfather *Numitor* upon the throne, and under his auspices built the city of *Rome*, of which *Romulus* became, by the election of the people, the first king B. C. 753,* being then only eighteen years of age.

TABLE VII.

Having assumed a robe of state by way of distinction, and appointed twelve *Lictors*† to attend him, *Romulus* applied himself to the regulation of his little state.

He divided the people into three *Tribes*, over each of

* *Varro, Tacitus, Plutarch, Dion, Aulus Gellius, Censorinus, Onuphrius, Baronius*, &c. The Chronologers *Petavius, Beveridge, Strauchius, Playfair, Hales*, &c. date the foundation of Rome, B. C. 753.

Cato, Dionysius Halicarnassus, Solinus, Eusebius, &c. B. C. 752.

Livy, Cicero, Pliny, and *Velleius Paterculus*, fluctuate between the *Varronian* and *Catonian* computations.

Polybius, B. C. 751.

Fabius Pictor, and *Diodorus Siculus*, B. C. 747.

L. Cincius, B. C. 728.

Newton, B. C. 627. Hales's Anal. vol. i. page 11.

In comparing and reconciling the years of the foundation of *Rome*, with those of the *Olympiads*, we must recollect that the former are reckoned from the 20th or 21st of *April*, the latter, from the 19th or 23d of *July*, and that it is disputed whether *April* were a *spring* or an *autumnal* month at the time of the commencement of the *Roman Æra*. See Hooke's Roman Hist. vol. i. p. 21.

† The present sketch of *Roman History* being intended only to introduce the *offices*, and *officers* of the state in the order of their appointment, the reader is referred to the *Appendix* for a farther account of their characters and duties.

which he placed an officer called a *Tribune*; each *Tribe* was subdivided into ten *Curiæ*, under the superintendence of *Curios*, and each of the *Curiæ* into ten *Decuriæ*, under *Decuriones*. Besides the foregoing distinctions, *Romulus* divided the people into two classes, or ranks, viz. the *Patricians*, consisting of the rich and eminent, and the *Plebeians*, comprising the poor and ignoble; to the former, were committed the charges of religious ceremonies, the magistracy, and other offices of government; the latter followed trades, and superintended agriculture and pasturage. The *Patricians* and *Plebeians* were united by the reciprocal duties of *Patron* and *Client*.

The lands were also divided into three parts, one of which was appropriated to the use of the king and state, another to the charges of religion, and the third to the people.

The *Senate* was composed of one hundred men, selected from the *Patricians*; of whom, one was chosen by the king, three by each tribune, and three by each curio. Thus, the government was vested in the king, the senate, and the people. To the king belonged, at home, the care of religious rites, the preservation of the laws and customs, the decision of *chief* causes between man and man, the *lesser* being referred to the Senate, into which he had an inspection; the calling of the senate, and the assembling of the people, first giving his own opinion, then ratifying what was approved of by the major part; abroad, and in the wars, he had absolute authority. The senate's office was to debate and determine upon such things as the king proposed, which were decided by the majority of voices. The people had the privilege of creating magistrates, making laws, and resolving about any war proposed by the king. Each man had a vote, and the sense of the greater part of each of the *Curiæ*, was taken for the resolution of the whole, in an assembly called the *Comitia Curiata*.

Romulus next established for himself a guard, consisting

of three hundred men chosen by the *Curiæ*, ten out of each; they were called *Celeres* from their quickness and activity,* and were commanded by an officer called *Tribunus Celerum*, three *Centuriones*, and other inferior officers. He was also constantly attended by his twelve *Lictores*, whose *fasces* (bundles of rods tied up with axes) intimated their power to execute every kind of punishment from scourging, to decapitation.

In order to increase the population of his city, *Romulus* opened an asylum, or sanctuary for run-away slaves, homicides, outlaws, and debtors. To this sanctuary, which was dedicated to a divinity called the *Asylæan god*, criminals of all descriptions, and from various countries, fled for protection and security; these were incorporated with the citizens, and proved excellent soldiers; but the neighbouring states disdaining all alliance with a community so constituted, the new citizens must have remained without wives, had not *Romulus*, by a stratagem, supplied the deficiency. Pretending to have discovered a subterraneous altar of the god *Consus*, (the God of Counsel) he proclaimed a festival in honour of that divinity. To this festival, the *Sabines* and other neighbouring nations flocked, when upon a signal given the *Roman* soldiers rushed among the strangers, and carrying off each a young woman, married her. This outrage produced a war between the *Sabines* and *Romans*, in which *Romulus* obtained considerable advantages, and decreed himself the first *Triumph*.† After many fluctuations, the war was at length ended by the mediation of the newly married *Sabine* women, when a mutual compromise took place, by which it was agreed to unite the *Roman* and *Sabine* states under their respective kings, who should reign conjointly in *Rome* with equal power and prerogative; that the city should still be called *Rome* from *Romulus*, but the

* Or, according to some, from their first captain, whose name is said to have been *Celer*. † See Appendix.

citizens *Quirites*, from *Cures*, the native place of *Tatius*, B. C. 747. *Tatius* added one hundred *Sabines* to the *Roman* senate, and one thousand to the *Legions*.*

Upon the death of *Tatius*, *Romulus* again became sole king of *Rome*, B. C. 742. He waged successful wars with the neighbouring states, during which he subdued the *Camerini*, B. C. 738, and the *Veji*, B. C. 732. He reigned thirty-six years, and after his death (the manner of which is not known) he was deified, under the title of *Quirinus*. Upon the death of *Romulus*, B. C. 717, an inter-regnum ensued, during which the senate divided itself into decuries, agreeing that each decury should exercise the regal authority fifty days, each man governing in his turn five days, and so on through the whole number. But this form of government proving dissatisfactory to the people, they determined upon electing a king, and accordingly NUMA POMPILIUS, a *Sabine*, was selected by the *Romans*, B. C. 715. The wise institutions of *Romulus* had established the government upon a basis that secured tranquillity both at home and abroad, and left his successor at liberty to cultivate the social virtues, and to improve the religious customs of his people. He immediately disbanded the *Celeres*, and made himself popular by distributing some of the conquered lands among the people. He divided the ministers of religion into eight classes, viz. 1st, The *Curiones*; 2d, The *Flamines*; 3rd, The *Celeres*; 4th, The *Augurs*; 5th, The *Vestals*; 6th, The *Salii*; 7th, The *Feciales*; and, 8th, The *Pontifices*.† All his institutions pointed to the promotion of order, decency, truth, and equity. He introduced the worship of *Fides*, the goddess of *Faith* and *Honesty*, and the *Dii Termini*, or gods of *Boundaries*, and dedicated a temple to *Janus*,‡ which continued shut during the whole,

* See Appendix. † For all which, see the Appendix.

‡ The temple of *Janus* stood open in time of war, and shut during peace.

of his peaceful reign. Upon his death, an inter-regnum ensued, after which the senate elected,

TULLUS HOSTILIUS, who became the third king of Rome, B. C. 672. He conciliated the people by giving up to them the portion of land, which his predecessors had reserved for civil and ecclesiastical charges. He restored the three hundred *Celeres*, or body guard of *Romulus*. His reign is distinguished by the *Alban* war, during which happened the celebrated battle of the *Horatii* and the *Curiatii*, B. C. 667, upon which occasion, in consequence of the murder of the sister of the surviving *Horatius*, the *Duumviri** were created. The war with the *Albans* was finished by the destruction of *Alba-Longa*, and the subjection of their allies the *Fidenates* and *Veientes*, B. C. 665; but other wars with the *Sabines* and *Latins* occupied *Tullus Hostilius* during the remainder of his reign; he was succeeded by

ANCUS MARTIUS, the fourth king of *Rome*, B. C. 640. He was grandson of Numa, whose institutions he restored, and encouraged the arts of peace, though not incapable of those of war, as was shewn in his contests with the *Latins*, during which *Politorium* was twice taken, and at length destroyed by him, B. C. 629. He also subdued the *Fidenates* and *Veientes* (who had revolted), the *Volsci*, and *Sabines*. He built Ostia for the security of commerce. About this time *Lucomon* and his wife *Tanaquil*, came to settle at *Rome*. He was the son of *Demaratus*, a rich merchant of *Corinth*, who, on account of the troubles in which his country was involved, had left it, and settled in *Etruria*. The singular merit, and eminent qualifications of *Lucomon*, recommended him to the notice of the king, who bestowed many marks of his favour upon him, made him free of the city, and admitted him to a place in the senate. *Lucomon* took the Roman name of *Lucius*, to which he afterwards

* See Appendix.

added *Tarquinius*, from the place of his birth.* Upon the death of *Ancus Martius*, *Lucius Tarquinius* was left guardian to his two sons, and soon afterwards was elected king by the name of TARQUINIUS PRISCUS, B. C. 616. In order to gain the people, he appointed one hundred plebeians to the senate. He maintained a successful war against the *Latins*, *Sabines*, and *Etruscans*; and the latter being totally subjected, gave up their ensigns of authority, consisting of a crown of gold, a throne of ivory, a sceptre with an eagle on the top of it, a tunich embroidered with gold, and adorned with the figures of palm branches, and a purple robe; with which, by the consent of the senate and people, *Tarquinius* invested himself at his ensuing triumph, and never aftewards laid them aside. He was killed by the two sons of the late king, and succeeded by his son-in-law,

SERVIUS TULLIUS,† B. C. 578, by the influence of *Tanaquil*, wife of *Tarquinius* the late king, and by the people, notwithstanding the opposition of the patricians, who, preferring the claims of the *Marcii*,‡ refused to confirm the election of the *Comitia Curiata*.

He enlarged the city, and surrounded it with walls. He added a fourth tribe to the people and named them after the four parts of the city, *Palatina*, *Suburana*, *Collina*, and *Esquilina*. He distinguished the people into six ranks, or classes, which were divided into *Centuries*, his object being to ascertain at all times how many were able to bear arms, and what treasure could be supplied in cases of emergency.

* *Tarquinia*, in *Etruria*.

† *Servius Tullius* was the son of *Ocrisia*, the wife of a noble of *Latium*, killed in the late war, when *Ocrisia* being taken captive, was presented to *Tanaquil* by *Tarquinius Priscus*, and engaging the esteem and affection of the queen, the latter prevailed upon the king to bring up the young *Tullius* (called also *Servius* from his mother's bondage) and at length, to make him his son-in-law.

‡ Sons of *Ancus Martius*.

The first Class, comprehended those who possessed the value of 100,000 asses of brass; it contained ninety-eight centuries, viz. eighty of foot, and eighteen of horse soldiers, the latter called *equites*, or *knights*.

The second Class, took in those who were valued at 75,000 asses, and contained twenty-two centuries; viz. twenty of foot soldiers, and two made up of carpenters, smiths, and other artificers of engines for war.

Those of the third Class were valued at 50,000 asses; it contained twenty centuries.

The fourth Class consisted of those who were worth 25,000 asses, and contained twenty two centuries, viz. ten of old, and ten of young men; and two of trumpeters, and other musicians.

The fifth Class included those who possessed only 12,500 asses; it contained thirty ceturies, viz. fifteen of old, and fifteen of young men.

The sixth Class comprehended all those who had either no estates, or were not worth so much as those of the fifth Class. They exceeded in number any of the other classes, yet, were reckoned only as one century.

Servius Tullius then established the *Census*, by which the people were assembled according to their classes and centuries in the *Campus Martius* (a large field without the city, near the *Tiber*) on a day appointed once in five years, when they were cessed, or taxed, according to their classes, and in proportion to their possessions, (not as formerly, according to their *tribes*) so much each century, so that the middle ranks having *fewer* centuries and *more* persons, than the richer, went to war by turns and paid but little tribute, and the poorer sort scarce bore any share at all. Instead of the *Comitia Curiata*, in which every citizen had a vote, he established the *Comitia Centuriata*, in which the votes were reckoned by centuries, and the rich class, containing more centuries than all the other five, and the votes of this

class being first taken, if ninety-seven of their centuries agreed, the matter in debate was decided, because these made the majority of the 193 centuries of which the six classes consisted. The *Census* was concluded with the *Lustrum*.* About this time money was first coined at *Rome*, being of brass, and stamped with the image of the beasts offered in sacrifice at the *Lustrum*, whence it was called *Pecunia*.

Servius Tullius preserved the territories acquired by his predecessors, notwithstanding the attempts of the *Etruscans* to liberate themselves.

TABLE VIII.

He meditated restoring liberty to the state by resigning the regal power, but was prevented by death, being murdered by his daughter, and son-in-law,†

TARQUIN II. surnamed THE PROUD, B. C. 534. Having obtained the throne by murder and violence, he kept possession of it by the same means, putting to death all those whom he suspected of power or will to oppose him.‡ He subdued the *Sabines*, and began a war with the *Volsci*; made a league with the *Æqui*, and renewed one already existing with the *Etruscans*. During this reign the *Sibyline Oracles* § were introduced at *Rome*.

Tarquin declared a war against the *Rutili*, during which his son *Sextus* committed that outrage in the family of *Collatinus* which led to the expulsion of the *Tarquins*, and the abolition of the regal state, B. C. 509.

Here ends the first period of *Roman History*; the second will extend to the final conquest of all the *Italian* states by

* See Appendix.

† *Servius* had married his two daughters to the two grandsons of *Tarquinius Priscus*.

‡ Amongst other victims of his cruelty and ambition, were *Marcus Junius*, the grandfather, and *Lucius Junius*, the father, of *Lucius Junius*, surnamed from his pretended idiotcy *Brutus*.

§ See Appendix.

the *Roman* arms, completed at the end of the *Samnite* and *Tarentine* wars, B. C. 272, an interval of 237 years.

At the time of the expulsion of *Tarquin*, the *Roman* dominions contained, beside the city, parts of *Latium*, the country of the *Sabines*, and *Etruria*, but in all amounting to a territory of no greater compass than forty miles long, and thirty broad; yet from this comparative *speck*, we shall, in the course of five hundred years, see the *Roman* arms diverging over the whole known world.

The regal power being abolished, the government was established under an annual magistracy, at the head of which were two officers called *Consuls*.* The first of these were *Lucius Junius Brutus*, and *Lucius Tarquinius Collatinus*, B. C. 509, who revived the laws of *Servius Tullius*. Their administration was marked by a conspiracy in favour of the *Tarquins*, in which the two sons of *Brutus* being engaged, were immediately sentenced to death by, and executed in the presence of their father, B. C. 508; *Collatinus* not having conducted himself with equal firmness in this business was obliged to resign his office, which was filled by *Valerius Poplicola*.† The *Tarquins* made another effort to recover the throne, and a battle ensued, in which *Brutus* was killed.

About this time the office of *Quæstor* was introduced by *Valerius*. The *Tarquins* renewed their claims, supported by *Porsenna*, king of the *Clusini*, an *Etruscan* nation, who being at length subdued by the greatness of the *Roman* character, shewn in the conduct of *Horatius Cocles*, and *Mutius Scevola*, a peace was agreed upon between the *Romans* and *Porsenna*, who abandoned the cause of the *Tarquins*; the latter were soon afterwards joined by the *Sabines*.

* See the Appendix; but we must here observe, that as the Consular state was formed during the month of June, there will be some months difference between the beginning of the year before Christ, and the year of the Consulship.

† So called for his exertions in behalf of the people.

About this time the sixth Class refused to inlist for the war, unless their debts were remitted. The consuls having no power to compel them, it became necessary to introduce an officer, from whose authority there could be no appeal; and this led to the creation of a *Dictator*, of whom *Titus Lartius* was the first, B. C. 498.

The revival of processes against poor debtors, after the *Sabine* war, revived the discontents of the lower classes; to divert which the *Volscian* war was undertaken, under the promise that, upon their return, their debts should be abolished. The non-performance of this promise occasioned a sedition, in which the armies repaired to Mount Sacer; upon this occasion *Menenius Agrippa* having, by his eloquence, appeased the tumult, pacified the people by the institution of *Tribunes*, B. C. 493. Thus the consular state began to be reduced from an *Aristocracy* to a *Democracy*. The following year *Ædiles* were created, B. C. 492.

The war with the *Volsci* proceeded; and *Caius Marcius* distinguishing himself by the taking of *Corioli*, thence obtained the surname of *Coriolanus*; but soon afterwards rendering himself unpopular by encouraging the Patricians against the people, he was brought to trial and banished by means of the tribunes, B. C. 491. This was the first sentence passed by the people against a Patrician, and may be called the first act of the democracy. *Coriolanus* went over to the *Volsci*, and afterwards brought their armies against *Rome*, and was only induced to withdraw them at the entreaty of his mother, B. C. 488.

About this time the *Agrarian law* was first moved at *Rome* by *Spurius Cassius*, B. C. 485, and introduced a subject of contention which fomented endless disagreements between the Patricians who opposed, and the Plebeians who promoted it.

The institution of the *Comitia Tributa*, an assembly in which all the free *Romans* voted according to their tribes, and independent of the senate, (whereas in the *Comitia Curiata*

none but inhabitants of *Rome* could vote,) was a new innovation of the Plebeians, who soon afterwards demanded an equal share in the government, and complained of the want of written laws. The consulship of *Quintius Cincinnatus* in some degree suppressed the commotions that accompanied these demands of the Plebeians, who, however, succeeded in getting the number of the tribunes increased to ten, and not long afterwards a law passed, to give all magistrates the power of punishing those who violated their authority; thus the tribunes were placed upon an equality with the consuls.

In order to settle the government more firmly, ambassadors were sent to *Athens*, then flourishing under the administration of *Pericles*, to bring from thence a selection of the most excellent laws, B. C. 454; and, three years afterwards, the laws of the ten tables, compiled from those of *Solon*, were introduced, and the *Decemvirate* instituted, B. C. 451, into which the consuls were elected. This was the second intermission of the consular power; it also suspended the tribuneship.

The decemviri established a perfect tyranny at *Rome*, and soon become equally offensive both to the senate and the people. The outrageous conduct of *Appius Claudius* caused their expulsion three years after their creation. The laws of the twelve tables (two more having been added to the ten originally introduced,) however, survived their authors.

The tribunes next proposed two laws, one to permit marriages between the Patricians and Plebeians, and the other, to render the latter eligible to the consulship; the first law passed, but in lieu of the second, *military tribunes* were created, B. C. 444; and this was the third interruption of the consular power, which was again suspended, though only for seventy-three days, when consuls were created afresh.

The following year two new magistrates, called *Censors*, were created, B. C. 443.

The tranquillity of the state was next disturbed by the revolt of *Fidenæ*, which was recovered after a war of two years, B. C. 435. Other wars with the neighbouring states occupied the *Romans* for the remainder of the century, the principal of which was that with the *Falisci*, in which *Camillus* so greatly distinguished himself, and after which his countrymen so greatly disgraced themselves as to banish him.

Early in the next century the *Gauls* first invaded *Italy*, which they ravaged, and defeated the Roman army in the battle of *Allia*, B. C. 390, and took and destroyed *Rome*, all but the *Capitol*, which they had also taken but for the cackling of the sacred geese kept in the temple of *Juno*, which roused the guard, and by the valour of *M. Manlius*, the place held out during a siege of seven months, when the *Romans* were obliged to capitulate, and agree to pay the *Gauls* a sum of money to quit the city; at this critical juncture, the banished *Camillus* arrived with an army, and annulled the compact. A battle ensued, in which the *Gauls* were defeated, and compelled to quit the country.

The following year the Plebeians accomplished their long-sought object, of being made eligible to the consulship, and from this time military tribunes were put down. *Prætors* were introduced, B. C. 365; they replaced the consuls in their absence; soon afterwards *Curile Ædiles* were instituted.

Thirty years after the battle of *Allia*, the *Gauls* again attacked the Roman territory, B. C. 360, which they harassed at intervals for some years. The *Samnites* having made war upon the *Siducini*, the latter applied for succour to the *Campanians*, and these, when weakened and exhausted, sent to beg assistance of the *Romans*, which, at length, as the *Samnites* would listen to no terms, brought

on that war which lasted for seventy-one years, B. C. 343. For the principal military characters who distinguished themselves during this period, see p. 46, 47.

TABLE IX.

The war with the *Samnites* was continued at intervals, with various success, principally in favour of the *Romans*, till the twenty-second year, when, being driven into an ambuscade at *Caudium*, they were obliged to submit to the most disgraceful conditions, *viz.*, that their army should march away with only their under garments, having first, in token of slavery, passed under the yoke; that they should give up all *Samnium*, and remove all their colonies, and that both the *Romans* and *Samnites* should live under the same terms of confederacy and alliance, B. C. 321. In order to free their country from so galling a compact, the two consuls resolved to sacrifice themselves, and the treaty being annulled, the *Romans* marched against the *Samnites*, defeated them in several battles, and at length forced them to pass under the yoke, after which they granted them a severe truce of two years.

Soon after this the *Etruscans* began hostilities, and were joined by the *Samnites*, B. C. 312. The *Etruscans* being soon afterwards invaded by the *Gauls*, paid them a sum of money to assist them against the *Romans*, B. C. 299, but they broke their engagement.

The last war the *Romans* had to make against the *Italian* states was with the *Tarentines*, B. C. 281. The latter were obliged to call in the assistance of *Pyrrhus*, king of *Epirus*, B. C. 280, who now entertained the hope of equalling in the west, the conquests of *Alexander the Great* in the east. In the third year of the war, *Pyrrhus* obtained a victory over the *Romans*, but it was at a cost that made him declare such another victory would ruin him. *Fabricius*, who opposed him, astonished him by his magnanimity, in

apprising him of the treachery of his physician, who had offered for a sum of money to poison him, B. C. 278. A truce was concluded, and *Pyrrhus* withdrew to *Sicily*, where he had been invited to free the island from tyrants. The *Tarentine* war still continued, and with such advantage on the side of the *Romans*, that the *Tarentines* were glad to recal *Pyrrhus* out of *Sicily*, B. C. 275, who, the following year, sustained a signal defeat by the consul, *Curius Dentatus*,* and was obliged to retire out of *Italy*, B. C. 274.

Two years afterwards the *Tarentines*, *Samnites*, and their respective allies, were entirely subdued, and the wars ended, B. C. 272. Here also ends the second period of *Roman* history. Previous to entering upon the third, we may pause, and take a retrospective view of the history of this, and other empires. To the *Prophet Daniel* had been revealed, 300 years before this time, the fortunes of the four great empires which successively held dominion over the principal nations of the habitable globe, viz., the empires of *Babylon*, *Persia*, *Greece* or *Macedon*, and *Rome*. In the history of the three first, we have already traced the accomplishment of the divine decrees respecting them; we are now approaching the period of the succession of the fourth empire, which, *strong as iron*, was to *break in pieces*, and *subdue all things*, (Dan. ii. 40.) It was to be

* *Curius Dentatus* was remarkable for the firmness of his character, of which he gave the following instance. His colleague, *C. Lentulus*, attempting to levy new forces for the *Tarentine* war, the people refused to inlist. *Curius* resolving to go through with his designs, ordered the names of every tribe to be put into an urn, and the lot falling upon the *Pollian* tribe, the first drawn of that tribe was cited, and, refusing to inlist, *Curius* sold his effects, and, upon his appealing to the tribunes, sold the man too, saying, the commonwealth had no need of such members as refused obedience. This salutary act of rigorous discipline had the desired effect; and, from this time, it became the custom to make slaves of any who should refuse inlisting at a regular muster.

"*diverse*" too from its predecessors in dominion, for they had sprung up suddenly, and having performed their appointed tasks, had disappeared, as it were, to make room for their respective successors; but the *fourth* empire was to have no temporal successor; it was to be succeeded only by that spiritual kingdom into which the faithful of all nations being gathered, the remainder (the body of the beast, Dan. vii. 11.) should be given to the burning flame. The decree has been set before us; the means tending to its accomplishment will be exhibited in the events of the history; and if we examine the fitness of the instrument for the work assigned it, we shall find it in all respects complete. The local situation of the city of *Rome*, in the centre of the world, of which it was hereafter to be the mistress; yet, during the existence of the other empires, placed as it were behind them, and shielded from their attacks; the time of its foundation furnishing the *Romans*, from its very commencement of their state, with the experience of so many ages of the world; its civil and military constitution so wisely appointed; its religious institutions, the most perfect that could be drawn from human sources or uninspired agents; the whole constitution calculated to produce what, in fact, it *did* produce, viz., the wisest statesmen, and the most invincible soldiers. Yet the empire which that constitution was formed to defend, has already become "*like the chaff of the summer threshing-floor;*" and, together with those which it formerly "*bruised and brake in pieces,*" has been *carried away by the wind, so, that no place is found for it*, and hereafter shall be discerned only to be *given to the burning flame*. To what can we attribute so extraordinary a revolution? Philosophers will tell us that *Rome* fell when *luxury* had *corrupted*, and *despotism* had *enslaved* the morals and minds of the people, and the fate of preceding empires might seem to bear them out in this assertion; but, in comparing the internal constitution of preceding empires with that of *Rome*, we shall perceive that

the *cause* assigned for its fall was by no means commensurate to the effect produced; the superstructure of the *Roman* constitution was *perfect*, and calculated to resist the innovations alluded to, but the *foundation* was *defective*, and incapable of supporting the pressure which, in process of time, was laid upon it. We cannot examine the wise laws of *Romulus*, the pious institutions of *Numa*, the *laws of the Twelve Tables*, and the *Sybilline Oracles*, without tracing their origin to the *Mosaical* appointments; but the heathens, while copying those *righteous statutes and judgments*, which had acquired for their original possessors the character of *a wise and understanding people*, (Deut. iv. 5—8,) adopted only the *form* without the *power*, the *high sanctions*, and *immutable promises* of the *Jewish* law. The DIVINE AUTHOR of that law was also the disposer of all events and contingencies, and the supreme governor of all hearts, whether of his *people*, or their *enemies*. He who gave the precept, or command, promised also the *power* to obey it, and ensured the *reward* of *obedience*, (Lev. xxvi. Deut. xxviii.) "*It was not so with any other nation, neither had the heathen knowledge of his laws*, (Ps. cxlvii. 20.) To no other people was *the* LORD GOD *nigh in all things, that they should call upon him for*, (Deut. iv. 7.) To the nation, therefore, that was *thus* governed, whose laws were *thus* constituted, we must look for the only permanent empire, founded for the *Jewish*, and now and hereafter, *Christian Israel of God*; that "*kingdom which shall never be destroyed, nor left to other people, but shall break in pieces and consume all other kingdoms, and shall itself stand for ever.*" Dan. ii. 44.

The third period of *Roman History* will be comprised between the conclusion of the *Samnite* and *Tarentine* wars, B C. 272, and the conquest of *Macedon*, B. C. 168, an interval of 104 years.

Shortly after the conclusion of the foregoing wars, we shall find the *Romans* firmly possessed of the *Italian* coun-

try and states, immediately surrounding the city, and practised in those arts of defence which qualified them to retain the possessions they had acquired. In this respect also, the *Roman* empire was "diverse" from all preceding ones, the latter having sought rather the conquest of new and foreign territories, than the preservation of their own. The war with *Pyrrhus* had improved the military tactics of the *Romans*, and their fame was now spread abroad in a way to render them an object of importance to foreign potentates; *Ptolemy Philadelphus*, king of Egypt, was one of the first who proposed an alliance with them.

From this time we shall see the *Roman* arms directed against foreign enemies. The flourishing republic of *Carthage* was the first object of their emulation; and for three and twenty years, in the first Punic war, beginning B.C. 264, the *Carthaginians* contested with them the palm of victory both by land and sea, but were at length reduced to sue for peace, which was granted upon the following terms, viz., 1st, that they should immediately pay to *Rome* 1000 talents of silver, and 2000 more within twenty years; 2ndly, that they should release all the *Roman* captives without ransom; 3rdly, that they should evacuate *Sicily* and the neighbouring islands; and 4thly, that they should never make war upon the *Syracusans*, or any ally of *Rome*, or come with any vessel of war within the *Roman* dominions. This treaty was concluded B. C. 241. For his services in this war, *Publius Scipio* obtained the surname of *Africanus*.

Taking advantage of the weakened state of the *Carthaginians*, the *Romans* availed themselves of an invitation from the *Sardinians*, to take possession of that island and *Corsica*, B. C. 231, which the *Carthaginians*, to whom these islands were formerly subject, were then in no condition to prevent.

The piracies of the *Illyrians* next engaged the *Romans* in a war with that country, B. C. 229, which, for that

time lasted only one year, when *Teuta*, queen of *Illyria*, sued for peace, which was granted her upon the following terms; that she should pay a yearly tribute, quit the greater part of *Illyricum*, and not sail beyond the river *Lissus* with with more than two vessels, and those unarmed. These successes, and the generous conduct of the *Romans* towards their conquered enemies, acquired for them great reputation in *Greece*, and particularly with the *Athenians* and *Corinthians*, the latter of whom made them free of the *Isthmian games*.

An irruption of the *Gauls* next turned the attention of the *Romans* to the north of *Italy*, and upon this occasion they first crossed the *Po* in pursuit of their vanquished enemies.

A revolt of the *Illyrians* brought on a second war with that country, B. C. 220, which was soon suppressed. In the mean time a more formidable contest was preparing for the *Romans* by the operations of the youthful *Hannibal* (son of *Amilcar Barcas*) in *Spain*, where the *Carthaginians* having, during the last twenty years, made great acquisitions, *Hannibal* now attacked *Saguntum*, a town in alliance with *Rome*, and the *Carthaginians* refusing to give him up, the second *Punic* war was declared, B. C. 218. The victories of *Hannibal* in *Italy*, at *Ticinum* and *Trebia* the same year, and at *Thrasymenes* and *Cannæ* the year following, B. C. 217, put the *Roman* power to the severest test; but *Fabius* in *Italy*, the *Scipios* in *Spain*, and *Marcellus* in *Sicily*, proved the invincible character of that nation, which was now making such rapid strides towards universal dominion. The decisive battle of *Zama*, B. C. 202, reduced the *Carthaginians* a second time to sue for peace, which was concluded upon the following humiliating terms, viz. that *Carthage* should hold all the possessions in *Africa* which belonged to her before the war, and be governed by her own laws; that she should restore all ships, and other effects, which had been taken in violation of a truce that had been

agreed upon by both nations; she was to surrender her whole fleet except ten gallies, and restore all captives, deserters, or fugitives taken or received during the war; to indemnify *Masinissa*, king of *Numidia*, for all losses he had sustained; deliver up all her elephants, and engage to tame no more of these animals in future; not to make war upon any nation without consent of the *Romans*, to whom she was to pay 200 talents a year for fifty years, and give up hostages of the noblest families for the performance of these articles. Thus ended the second *Punic* war, after it had lasted seventeen years, B. C. 201.

The war with *Philip*, king of *Macedon*, which had begun B. C. 214, was now renewed under the title of the *Macedonian* war, B. C. 200, which *Philip* had drawn upon himself by various provocations; 1st, by supporting the *Achæans* against the *Ætolians*, who were protected by the *Romans* in the *Social* war, B. C. 220; 2dly, by harbouring *Demetrius*, prince of *Illyria*, in the second *Illyrian* war, B. C. 220; 3rdly, by sending supplies to the *Carthaginians*, B. C. 214; 4thly, by leaguing with *Antiochus the Great*, king of *Syria*, against *Egypt*,* and *Rhodes*, then in alliance with *Rome*; besides all which, the *Romans* were entreated by the *Athenians*, and by *Attalus*, king of *Pergamus*, to suppress the growing power and encroachments of *Philip*. The first Macedonian war ended B. C. 197, when *Philip* being defeated at *Cynocephale*, sued for peace, which was granted him upon moderate terms, and the *Romans* declared liberty to all the *Greek* states.

The war with *Antiochus the Great*, king of *Syria*, next occupied the *Romans*. Of this war, beginning B. C. 192, *Greece* was made the first scene; but the victory of *Acilius* at *Thermopylæ*, B. C. 191, removed it to *Asia Minor*, where the two *Scipios* followed; and by the defeat at *Magnesia*, B. C. 190, drove *Antiochus* thence, and forced him to

* The interference of the *Romans* to protect *Egypt*, had been predicted by the prophet *Daniel*, see p. 316.

sue for an inglorious peace; by which he agreed to pay 15,000 talents for the expenses of the war; to quit all his possessions in *Europe*, and all *Asia* on this side Mount *Taurus;* to deliver up *Hannibal** (who had incited *Antiochus* to the war), and give twenty hostages for the security of these articles. For his services in this war *Lucius Scipio* obtained the surname of *Asiaticus*.

The following twelve years were employed by the *Romans* in wars with their neighbours, the *Ligurians*, *Istrians*, *Sardinians*, and *Corsicans*, and the *Celtiberians* in *Spain*. Soon after which *Perseus*, who had succeeded his father *Philip* in the throne of *Macedon*, began the second *Macedonian* war, B. C. 171, which was ended by *Paulus Æmilius* in the battle of *Pydna*, B. C. 168, and totally extinguished the *Macedonian* empire. For his services in this war *Æmilius* obtained the surname of *Macedonicus*.

With the conquest of *Macedon* will terminate the third period of *Roman History*; the fourth and last, as it relates to *Ancient History*, will comprehend the time occupied in conquering the remaining members of the third empire, viz. *Greece*, *Syria*, and *Egypt*, and reducing the fourth empire, whose succession is dated from the battle of *Pydna*, B. C. 168,† to that state of general peace which characterized the time of the birth of CHRIST.

During this period the *Roman* influence will be seen extending over the whole world. *Egypt* had long before claimed the protection of *Rome*, (B. C. 203); *Syria* was tributary to it; the *Jews* appealed for protection against

* Upon being apprised of this article of the treaty, *Hannibal* quitted the court of *Antiochus*, and took refuge with *Prusias*, king of *Bithynia*, from whom the *Romans* demanding him, *Hannibal* put an end to his own life by poison, reproaching the *Romans* with degenerating from their ancestors, who had honourably prevented the murder of their mortal enemy *Pyrrhus*, whereas these had basely sent to *Prusias* to murder his guest and friend.

† See page 282, and the corresponding articles in the Tables of Prophecy.

the tyranny of the latter, B. C. 161, *Cappadocia* referred to its arbitration upon the usurpation of *Holofernes*, B. C 159, and the interference in the civil dissensions of the *Syrians*, B. C. 150, will prepare us for the overthrow of that kingdom.

The third *Punic war*, beginning B. C. 149, ending in the destruction of *Carthage*, B. C. 146, removed the most formidable rival of the *Roman* Commonwealth; the same year the *Achæan* war, which was begun B. C. 147, ended in the taking and destruction of *Corinth*, when all *Greece*, including *Epirus*, being finally reduced, was made a *Roman* province, B. C. 146. For an account of the principal warriors and statesmen belonging to, or connected with the *Roman* empire during the ninth period of general History, see page 61, 64. Literature first began to be cultivated at *Rome* during this period, a public library was set up, being composed of the books brought from *Macedon* by *Paulus Æmilius*; see p. 64-65.

TABLE X.

The *Romans* now stood unrivalled in power, and conquerors both by sea and land, enriched with the treasures of *Sicily*, *Carthage*, *Macedon*, and *Greece*, and rapidly advancing towards universal dominion.

The *Lusitanian* war will next turn our attention towards *Spain*, where *Viriathus* had raised the standard of revolt, B. C. 145. After his death the scene of the war was removed to *Numantia*, B. C. 141, where the Roman arms were employed for six years, till at length Numantia was taken and destroyed by *Scipio Africanus II.*, B. C. 132, who thence acquired the additional surname of *Numantinus*.

During the war in *Spain*, happened a war of the slaves in *Sicily*, B. C. 135, which was finished, B. C. 132. About the same time we notice the expedition of *Scipio Africanus*,

Spurius Mummius, and *Lucius Metellus* into the East, to inspect the *Roman* affairs in that quarter, B. C. 136.

The military operations of the *Romans* had occupied the public mind, and given a different character to the public feeling; but we shall now have to recur to the long cherished, though lately abandoned subject of the *Agrarian Law*.

With the spoils of the conquered countries, a taste for Eastern luxury had been introduced at *Rome;* the destruction of *Carthage* had removed all cause of fear or watchfulness; idleness and security, avarice and ambition, riot and excess, began to characterize that state, which scarce a century before had been distinguished no less by the moderation, frugality, and temperance, than by the fortitude and valour of its citizens. The aristocracy had gradually revived, and with it, when perceived, the jealousy of the people. In this position of affairs *Tiberius Gracchus* proposed a law forbidding any man to possess above 500 acres of the public lands, and ordering the overplus to be divided among the poor. This proposal he followed up with another to divide the lands and treasures of *Pergamus*, lately left to the *Romans* by king *Attalus*. The consequence of these proposals was a sedition, in which *Tiberius Gracchus* lost his life, B. C. 132.

Soon after this *Pergamus* was seized by *Aristonicus*, who was defeated by *Perpenna*, B. C. 130, and soon after conquered and led in triumph to *Rome* by *Aquilius*.

The commotion excited by *Tiberius Gracchus* survived him, nor did it end with the death of his brother *Caius Gracchus*, who having carried on the same views, also fell a sacrifice to them, B. C. 121, eleven years after the death of *Tiberius*.

During these commotions happened the *Balearean* war, B. C. 123. The first *Roman* colony was settled in *Gaul*, B. C. 118, by the Consul *Martius*, who gave his name to

the town, since called *Narbonne*. The same year *Dalmatia*, which had revolted, was conquered by *Metellus*, who thence acquired the surname of *Dalmaticus*.

The *Jugurthine*, or *Numidian* war, will turn our attention towards *Africa*, B. C. 111, and will exhibit the ill effects of wealth and power upon the *Roman* character; that war being characterised throughout by bribery and treachery. At this time we have to remark the rise of *C. Marius*, lieutenant to *Metellus*, whom he supplanted in the command of the *Jugurthine* war, which was concluded B. C. 106, *Jugurtha* being betrayed to *Marius* by *Bocchus*, king of *Mauritania*.

The northern nations now began to make incursions into the *Roman* dominions, which led to the war with the *Teutones* and *Cimbri*, beginning B. C. 108, and lasting eight years.

The first fruits of the sedition of the *Gracchi*, was the *Social* or *Marsic** war, B. C. 91, in which the *Lucanians*, *Apulians*, *Marsi*, *Peligni*, *Samnites*, and others, confederated together to force the *Romans* to grant them the freedom of the city, and all the privileges attached to it, which had been promised them in the time of the *Gracchi*. In this war *Marius* and *Sylla* greatly distinguished themselves.

The *Mithridatic* war, the foundation of which had been laid, B. C. 91, when *Mithridates* began to oppress the *Roman* allies in *Asia*, now broke out, B. C. 89, and was the cause of another, which in its effects was more disastrous to *Rome*, viz. the civil war between *Marius* and *Sylla*, B. C. 88; for, the latter being consul, was appointed to conduct the war against *Mithridates*, and the former made interest with *Sulpicius*, tribune of the people, to have the command transferred to him; and ingratiating himself with the people of *Italy*, who had lately been made free of the city, by promising them equal privileges with those

* So named from the *Marsi*, who were principally concerned in it.

enjoyed by the thirty-five tribes, he engaged them to espouse his cause. *Sylla* prevailed on the army to stand by him, and being joined by his colleague *Pompey*, marched to *Rome*, and *Marius* and *Sulpicius* with their party were put to flight. Thus began the civil war between *Marius* and *Sylla*, B. C. 88. This war divided the citizens into two factions, the senate and *Sylla*, the people and *Marius*.

In the mean time *Mithridates* having possessed himself of *Asia Minor*, sent a strong force into *Greece* under *Archelaus*, who was totally defeated and his army cut to pieces by *Sylla*, B. C. 86, who recovered *Greece*, *Macedon*, *Ionia*, and other countries of *Asia*, and also seized upon the *Pontic* fleet, so that *Mithridates* was forced to sue for peace, which was granted him upon condition of his paying the charges of the war, and consenting to remain contented with his father's kingdom, B. C. 84.

Sylla's next object was to get the better of his rival *Marius*, and his party, which after horrible bloodshed, he effected; and upon the death of *Marius*, and the defeat of his party under *Carbo*, and *Marius Junior*, four years afterwards, B. C. 82, remained without a rival in power; in which he endeavoured to confirm himself by the most horrible barbarities.* He succeeded in getting himself declared dictator for an indefinite period; and thus *Rome* again fell under a monarchical government. About this time *Julius Cæsar* first came into notice, being banished by *Sylla* as a *Marian*, though only eighteen years of age.

The *Mithridatic* war had been renewed by *Sylla's* lieutenant, *Muræna*, who, from the military preparations of *Mithridates*, suspected him of a design to infringe the articles of the peace; which was, however, renewed by *Sylla*, who having governed with the most arbitrary power for one

* "Thirty-three men who had been consuls, seven prætors, sixteen ediles, two hundred senators, one hundred and fifty thousand *Roman citizens*, fell a sacrifice to the wars carried on between *Marius* and *Sylla*." Muller's Univ. Hist. vol. i. p. 215.

year, resigned the dictatorship, and died in retirement the year following, B. C. 78.

The war of *Sylla* and *Marius* was perpetuated in their respective adherents. Of these, *Q. Sertorius*, of the *Marian* faction, was a principal engine, and raised the standard of revolt in *Spain*, where he was soon conquered by *Pompey*. In the mean time *Mithridates* had seized *Bithynia*, (lately left to the *Romans*, B. C. 75) and made a league with *Sertorius*, and another with *Tigranes*, king of *Armenia*, then in possession of the *Syrian* throne. Upon this *Lucullus* renewed the war against him, B. C. 74, the scene of which will lie in *Asia*, where *Lucullus* gave *Mithridates* and *Tigranes* a signal defeat, B. C. 69, and the same year finished the *servile* war of the *Gladiators* which had begun, B. C. 73.

The war against the *Pirates* of *Cilicia*, who had assisted *Mithridates*, was conducted by *Pompey* and finished in three months, B. C. 67, who becoming by these successes high in favour, was preferred before *Lucullus* in the command of the *Mithridatic* war, and now nearly equalled *Sylla* in power. Very considerable additions were made to the *Roman* dominions about this time. *Crete* was conquered by *Metellus*, thence surnamed *Cretecus*, B. C. 66, *Syria* by *Pompey*, B. C. 65, the kingdom of *Mithridates*, who had disputed the empire of the world with *Rome* during the last twenty-six years, B. C. 63, and the same year *Judea* having appealed to *Pompey* for arbitration in the disputes of *Hyrcanus* and *Aristobulus*, became tributary to *Rome*.

While these operations were carrying on in *Asia*, the city of *Rome* was thrown into the greatest alarm and confusion by the conspiracy of *Catiline*, which was discovered by the vigilance, and suppressed by the eloquence of *Cicero*, then Consul, B. C. 63. From this time we may fix our attention upon *Julius Cæsar* who now came into power, being made Prætor, having already served in the offices of Ædile and Quæstor. *Rome* was now the chief city of the world, and he who obtained possession of it, might thence aspire to

the dominion of the temporal universe; an issue that was perhaps deferred, because the age of *Pompey* and *Cæsar*, was also that of *Cato* and *Cicero*.

The first *Triumvirate* was formed, B. C. 60, and vested the supreme authority in the hands of *Pompey*, *Cæsar*, and *Crassus*, who mutually and solemnly engaged themselves to suffer nothing to be done in the Commonwealth that was contrary to the interests or approbation of either. The *Roman* dominions at this time consisted of all *Italy*, the greater part of *Gaul*, all *Spain*, *Africa*, all *Greece*, and *Illyricum*, all the kingdoms of *Asia Minor*, with *Armenia*, *Mesopotamia*, *Media*, *Syria*, and *Judea*, besides many Islands

During the next ten years, we shall have to observe the military operations of *Cæsar* in *Gaul* (of which province he was made Pro-consul, B. C. 59), *Germany* and *Britain*, and of *Crassus* (made Pro-consul of *Syria*, B. C. 54) in the East; to *Pompey*, *Spain* and *Africa* were assigned; but his chief attention was directed to the government of the city, and the strengthening his own power at home, by means which were favoured and supported by *Clodius* the tribune, but which were opposed by *Cicero*.

Such was the posture of the *Roman* affairs when, after the death of *Crassus*, B. C. 53, and during the absence of *Cæsar*, *Pompey* succeeded in getting himself made sole Consul. Jealousies had long been fomenting between *Pompey* and *Cæsar*; the former, could not bear an *equal*, nor the latter, a *superior*; and hence the civil war between them, B. C. 50. *Pompey* had on his side the sanction of the senate, and the resources of *Greece*, the *East*, and *Africa*; *Cæsar*, was supported by the strength of *Italy*, and the affections of his soldiers.* After conquering the

* The method by which *Cæsar* contrived to infuse into his soldiers that fortitude, vigour, and energy which characterized his legions, is thus described by an enlightened modern historian. "He called his soldiers "*his comrades*," he praised publicly the most

partizans of *Pompey* in *Spain*, *Cæsar* returned to *Rome*, and declared himself dictator; then following *Pompey* into *Epirus*, he at length brought him to a decisive battle in the plains of *Pharsalia*, B. C. 48, in which *Pompey*

valiant; in dangers he reminded them of the good fortune which they had already enjoyed with him, of his love for them, of what he expected from them, of the exploits they had so often displayed in his presence, of the care and foresight with which he had now insured the event. They were, in fact, so devoted to him, that in any important conjuncture, his lieutenant could say nothing more impressive to them than "*Soldiers, imagine that Cæsar beholds you.*" In the beginning of his career he had particularly gained the affection of the Tenth Legion; and when a great army of *Germans* under *Ariovistus* had excited some dismay, he uttered that memorable harangue, in which, after observing how unworthy of them it was to entertain any anxiety concerning the character and skill of their enemy, cares which only belonged to him, he finally declared "*that if all the rest abandoned him, he alone, at the head of his tenth legion, in which he confided, would engage the enemy.*" The legion thanked him for having so rightly judged of their dispositions, and assured him that they should ever be devoted to his commands; the officers of the other legions could not sufficiently express their grief that *Cæsar* had found it possible for a moment to doubt of them; and the emulation thus excited enabled him to conquer the enemy. On another occasion, when he found his army intimidated, he availed himself of his own self-confidence: "*It is true,*" said he, "*that Juba advances against us, that he has ten legions, three hundred elephants, thirty thousand horsemen, a hundred thousand light armed troops, but the first of you who gives himself any anxiety on that account, shall be abandoned in a wretched boat to be the sport of the waves of the sea.*" He quelled a sedition among his soldiers by a single word, calling them, instead of fellow warriors, "*Quirites,*" citizens. That *Pompey* understood the art of war, he proved remarkably in all the latter periods of his life; but he possessed not *Cæsar's* creative genius, his vigour, that animation which diffused itself among his troops, and which caused whole cohorts willingly to seek death rather than suffer any of *Cæsar's* friends to fall into the hands of the enemy. He spoke with the confidence of a powerful party leader, with as popular a manner as he thought becoming to him, and with a gravity worthy of the *Roman* majesty, which never forsook him." Muller's Univ. Hist. vol. i. p. 221.

being defeated, fled, and was soon after murdered, leaving *Cæsar* sole survivor of the first triumvirate, and master of *Rome* for the remainder of his life; a short and brilliant career of four years, in which he successfully prosecuted the war in Egypt, B. C. 47, (where, however, he disgraced himself by his intrigues with the abandoned *Cleopatra*,) subdued *Pharnaces*, son of *Mithridates*, and announced his victory to the senate in the words *veni*, *vidi*, *vici*; defeated *Pompey's* party under *Scipio*, *Juba*, and *Cato*, in *Africa*, B. C. 46, and, returning to *Rome*, triumphed four successive days for his victories in *Gaul*, *Egypt*, *Asia*, and *Africa*; all which conquests, he boasted, were over foreigners, not *Romans*. The remainder of the year was passed by *Cæsar* in settling the *Roman* affairs at home, and correcting the calendar.* The following year *Pompey's* party revived in *Spain*, but was subdued by *Cæsar* in the hard-fought battle of *Munda*, B. C. 45.

The highest honours were now heaped by the senate upon *Cæsar*; he was declared *Imperator*, or *Emperor*, in which character he had the sole command of the armies, and the power of levying supplies, perpetual dictator, and consul for ten years; and all magistrates, even plebeian, were made

* In the latter work he was assisted by the astronomer and mathematician, *Sosigenes*. The *Roman* calendar having been entrusted to the care of the *Pontifices*, they, through neglect or design, did not make the proper intercalations and corrections. Sometimes they inserted more, sometimes fewer days than they ought, in order to lengthen or shorten the year, thereby to serve their friends or injure their enemies, who held public offices. This partiality or corruption introduced such confusion into the calendar, that the civil months no longer corresponded to the seasons of the year. To reform this abuse, Cæsar formed a preparatory year of fifteen months, or 445 days, thence called *the Year of Confusion*. The reformed year which succeeded it was called the *Julian* Year, and was as complete as possible in that age, and it underwent no farther correction till the year A. D. 1582, when the new style was introduced by *Pope Gregory XIII.*, whence the *Gregorian* Year.

ubject to his authority. From this time began the imperial state of *Rome*, though the commonwealth was not ostensibly abolished till about fourteen years afterwards. *Cæsar* had enjoyed these new dignities only five months, when in the midst of plans for the improvement of the city, the extension of the empire, and the legislation of the whole world, he was cut off by a premature death, being murdered in the senate-house in a conspiracy headed by *Brutus*, *Cassius*, and other principal senators, B. C. 44.

The greatest anarchy and confusion followed the death of *Cæsar*; he had appointed as his heir, *Octavius*, who was also his nephew and adopted son, and whom, notwithstanding his extreme youth, being now only eighteen years of age, we shall soon see disputing with *Antony* for the supreme authority. Neither, however, dared at present manifest their designs, and the senate kept a jealous eye upon both. An act of oblivion passed upon the conspirators, who were permitted to take possession of the different provinces, in the following order: *Brutus*, of *Macedon*; *Cassius*, of *Syria*; *Trebonius*, of *Asia*; *Tullius Cimber*, of *Bithynia*; and *Decimus Brutus*, of *Gaul*. The first act of aggression was on the part of *Antony*, who attempted to dispossess *D. Brutus*. The latter was supported by the senate; and *Hirtius* and *Pansa*, the two consuls, being sent to his assistance, defeated *Antony* in the battle of *Mutina*, B. C. 43. *Antony* fled to *Lepidus*, who then commanded in the Transalpine *Gaul*; and soon after *Octavius*, finding himself slighted by the senate, joined *Antony* and *Lepidus*, and so was formed the *Second Triumvirate*. They divided the empire amongst them. To *Antony* was assigned *Gaul*, except *Narbonne*, which, with *Spain*, was to belong to *Lepidus*; *Octavius* was to have *Africa*, *Sicily*, and *Sardinia*; *Italy* and the eastern provinces were to remain in common. The times of *Sylla* were revived in the horrible proscriptions that ensued, in which 300 senators, 2000 knights, and many other respectable citizens were involved. *Antony*

Augustus wished to *be*, *in reality*, the father and benefactor of *Rome*, though he was still more anxious to *appear* in that character; and he forebore every thing which might have rendered his extraordinary power odious, with as much care as a prince of common mind would have taken to render his power conspicuous."*

The senate punished, according to the laws, the conspiracy of *Murœna*, B. C. 22, while *Augustus* was occupied in the arts of peace, the settlement of the government abroad, B. C. 21; the regulation of the senate, B. C. 18; and of the rites and ordinances of religion, B. C. 13, and the correction of the calendar, B. C. 8. He made few additions to the *Roman* dominions; but *Germany* and *Parthia* were sufficiently reduced, to admit of the closing of the temple of *Janus*, and the publication of that universal peace which characterized the period of the birth of Christ, four years before the vulgar æra.

For a list of the *Roman* warriors, statesmen, and learned persons, during this period, see p. 69—76.

The Reader has now been furnished with a connected outline of General Ancient History from the creation of the world to the birth of Christ. A necessary attention to brevity, and the order of time, has laid the author under restrictions which have precluded the possibility of rendering this little treatise materially interesting or entertaining to the cursory reader. It is intended only for an illustrative comment upon the *Chronological Tables* which form the basis of the present work, and to constitute in conjunction with them, an apparatus for the perusal of historical works of all descriptions. Of these, whether upon an abridged or a dilated scale, every library furnishes an abundant supply,

* Muller. Univ. Hist. vol. i. p. 248.

which may be read without *danger*, and without *difficulty*, by those who have provided themselves with such a knowledge, as this work will furnish, *of Sacred History*, of the *Prophetic Writings*, and of the four great *Heathen Empires*, each division of which, studied in the order in which they are arranged, will form a comment on the preceding.

APPENDIX,

CONTAINING

An Account of the Settlements of Nations; the Founding of States; the Building of Cities; their Geographical Situations; and the characteristic Features of their Government and Laws; the Wars, Battles, &c. referred to in the foregoing Pages; alphabetically arranged, in order to form an Index to the whole Work.

ACHÆAN LEAGUE.—A celebrated confederacy of the cities of Patræ, Dyme, and Pharæ, formed, B. C. 281, and which by degrees, united all the cities of Achaia into one body. The states held an annual assembly at Ægium, at which were passed general decrees respecting wars, treaties, &c. At the head of the confederacy was a Prætor. The states were bound to assist each other against the enterprises of ambition. In process of time, most of the cities of Peloponnesus joined the league. Sicyon was persuaded to do so by Aratus, B. C. 251, who being made Prætor, drove the Macedonians out of Corinth, and added that city to the confederacy, B. C. 243. Megalopolis joined the league, B. C. 232, at the persuasion of Arátus, who afterwards carried on a war with Cleomenes, king of Sparta, B C. 227, and defeated him in the battle of Sellasia, B. C. 222. The Ætolians next attacked the league, which brought on the Social war, B. C. 220, and Aratus applied for assistance to Philip, king of Macedon, by whom he was treacherously poisoned, B. C. 213. Philopæmen of Megalopolis, (surnamed "*the last of the Greeks,*") succeeded Aratus as chief of the Achæans. He carried on a war with the Spartans, and defeated and killed their tyrant Machanidas, B. C. 208, and finally subdued Sparta, and united it to the league, B. C. 191. The Achæans assisted the Romans in their wars against the kings of Macedon, and Antiochus the Great. The Messenians revolted, and Philopæmen opposing them, was defeated and put to death by their tyrant Dinocrates, B. C. 183. Lycortas succeeded, and revenged Philopæmen. After the conquest of Macedon, the Romans demanded of the Achæans all the fortresses which the kings of Macedon had formerly possessed in Peloponnesus, which demand being received with scorn, war was declared, B. C. 147, and the following year L. Mummius took and destroyed Corinth and finally suppressed the League, B. C. 146, after it had subsisted 135 years. *See Tab. IX., and p.* 385.

ACTIUM, the naval battle of, fought off the promontory of that name on the coast of Epirus, and gained by Octavius, (afterwards Augustus) over Antony and Cleopatra, B. C. 31, *Tab. X.*

ÆDILES. Roman magistrates created, B. C. 492, (*Tab. VIII.*), to take charge of all buildings, the reparation of streets, &c., and to examine all weights and measures, procure provisions for the city, and execute the decrees of the people. It was an honourable office, and the first step to greater dignities in the Republic. The Curule Ædiles were chosen from the Patricians, and had greater authority than the others.

ÆOLIAN COLONIES, migrated from Greece, B. C. 1124, (*Tab. V.*) and settled in Asia Minor, on the coast of the Ægean sea; they named the country Æolis, after Æolus, son of Hellenus.

AGRARIAN LAW, by which the lands obtained by conquest were distributed amongst the people. Moses was, perhaps, the first legislator who enacted such a law, which was put in force by his successor Joshua, B. C. 1445, (*Tab. IV.*) Of the Agrarian laws of Moses we remark, 1st, that they prevented the accumulation of debts, no Israelite being allowed to lend money on usury, or interest, to any fellow citizen, though they might to strangers, Lev. xxv. 36; Exod. xxii. 25; Deut. xxiii. 20. 2nd, That they regularly abolished all debts every seventh or Sabbatical year, Deut. xv. 1, 2. 3rd, All lands sold or mortgaged, reverted to their owners, or their heirs, every Jubilee, or seventh Sabbatical year; and being the Lord's property, the lands could not be sold for ever or alienated, but were subject to redemption, Lev. xxv. 10-24. 4th, That the lands of each Tribe were kept distinct, by the laws respecting heiresses; who were not permitted to marry out of their own tribe, Numb. xxvii. 1-9; xxxvi. 1-11. From the want of such admirable regulations of wisdom and justice, the states of Greece and Rome who adopted equal divisions of land among their citizens, were exposed to great fluctuations and inequalities of property, which produced perpetual contests between the rich and the poor, and finally, overturned the state. From the Jews, the Agrarian law was probably borrowed by Lycurgus, who introduced it into his code of laws for the Spartans, B. C. 884, (*Tab. VI.*) It was first moved at Rome by Spurius Cassius, who fell a victim to it, B. C. 485, (*Tab. VIII. p.* 398), as did also Tiberius and Caius Gracchus, 132, 121, B. C. *Tab. X., and page* 410.

ALLIA, the battle of, near the river of that name in Italy, gained by the Gauls over the Romans, B. C. 390. *Tab. VIII., and p.* 400.

AMPHICTYONIC COUNCIL, a famous national assembly instituted by Amphictyon, the son of Deucalion, king of Thessaly, B. C. 1496, (*Tab. III.*) in which he met his people twice a year at Thermopylæ, to redress their grievances and form schemes for the public good; afterwards, the deputies of other cities were admitted to it, by which alliances were formed in the Greek states. It was improved by Acrisius, king of Argos, about 150 years after its institution, when the twelve following states were permitted to send deputies to it, viz., the Ionians, Dorians, Perhæbians, Bœotians, Magnesians, Pthians, Locrians, Malians, Phocians, Thessalians, Dolopes, and the people of Æta; other states were afterwards admitted to it. The

decisions of this council were held sacred and inviolable, and even arms were taken up to inforce them, as in the second Sacred war, B. C. 357, (*Tab. VIII.*); after which the Phocians, and their allies the Lacedemonians, were deprived of their sittings in the council, which were bestowed upon Macedonia, and Philip was made head of the assembly.

Antalcidas, the Peace of: see p. 366, 381.

Arbela, the battle of, gained by Alexander the Great over Darius Codomannus, last king of Persia, B. C. 331, (*Tab. VIII.*); it was fought at Gaugamela in Assyria, but that being a place of no importance, Alexander named it after the nearest town of note, which was Arbela.

Archon. The name of the chief magistrate at Athens, instituted after the death of Codrus, the last king, B. C. 1070, (*Tab. V.*) The office was at first for life, and hereditary in the family of Codrus, and continued so for 326 years, when it was restricted to ten years, B. C. 754, (*Tab. VI.*) and seventy years afterwards to an annual and elective magistracy, B. C. 684, (*Tab. VII.*) into which nine officers were introduced. They had all of them the power of life and death in their hands. The chief was styled Archon, the year took its denomination from him; he determined all chief causes between man and man. The second was called Basileus: he presided over morals and religion. The third, styled Polemarch, had the care of all foreigners, and provided, out of the public treasury, for the families of those who had lost their lives in the defence of their country. The three chief Archons chose each two more, all of whom were called Thesmothetæ.

Areopagus, the most ancient and venerable tribunal of Greece. It was introduced in the time of Cecrops, who founded Athens, B. C. 1556, (*Tab. III.*) It took cognizance, originally, of all murders, impiety, and immoral conduct of every description, and particularly of idleness (which was deemed the cause of all vice); and, in later ages, of all incendiaries, conspirators, deserters, &c. The sanctity and gravity of its members (varying in number in different ages from 9 to 300) gained them an unlimited power, and at length the inspection and custody of the laws, the management of the public funds, and the education of youth was committed to them. The judges sat in the open air, and by night, in order to avoid all partial impressions from the sight of the plaintiff or defendant. Their decisions were reputed so upright, that even foreign states submitted their controversies to these judges, and no complaint was ever made of an unjust sentence given by them.

Argonautic Expedition, undertaken by Jason, a young Prince of Thessaly, son of Æson, the fourth in descent from Æolus, in the ship Argo, from Greece to Colchis to recover the golden fleece, B. C. 1263, (*Tab. IV.*) It is a fabulous combination of local history, with the mysterious truths of evangelical revelation. The historical facts upon which it is founded might be the carrying away of some treasure, which Jason was sent to fetch back. The treasure is

presented as a ram, having a golden fleece, and the difficulties the Argonauts met with, as formidable monsters guarding it; which were overcome by Jason through the magical aid of Medea, daughter of the king of Colchis. The Greeks have themselves furnished us with a clue to this Fable by telling us, that the Argonautic vessel was *the first that was built*, and that Jason sent out from it an exploratory dove, and acted agreeably to the observations which he made upon its flight; this identifies it with *the ark of Noah*. It was an *oracular* vessel; which carries us on to *the ark of the tabernacle in the wilderness*. The conquest of the dragon, and of the armed multitude springing from its teeth sown by him, corresponds with the victories of the Messiah over the *serpent* and its *seed;* the death of the king's son, and his mangled limbs strewed in the way to stop the pursuit of the murderers, allegorize the wrath of God appeased and turned away by *the sacrifice of* HIS SON. The reader is referred to MR. Faber's Horæ Mosaicæ for an amplified exposition of this fable, which is one of the many evidences that may be drawn from the heathen mythology of the early revelation of Gospel truths to the primitive nations of the earth.

ARGOS, the capital city of the country of Argolis in the Peloponnesus; it was founded by Inachus, B. C. 1856, (*Tab. III.*), whose descendants, called Inachidæ, possessed the throne till it was usurped by the Egyptian Danaus, B. C. 1475, (*Tab. IV.*), Perseus, one of his successors, removed the seat of government to Mycænæ, B. C. 1344. Agamemnon was chosen commander-in-chief of the Grecian forces in the Trojan war, B. C. 1193, the result of which gave his descendants (called the Atridæ from Atreus, grandfather of Agamemnon) the ascendancy in the Peloponnesus, till the return of the Heraclidæ, B. C. 1104, (*Tab. V.*), who deposed the monarchs: after which Argos was formed into a democracy, and became very rich and powerful. An attempt was made to destroy the democracy, B. C. 370, (*Tab. VIII.*) in a sedition excited by the Orators, who were massacred.

ARUNDELIAN MARBLES, so called from Thomas Lord Arundel, by whose orders they were collected in Asia Minor, Greece, and the Islands of the Archipelago, and brought to England about the year 1627, A. D. They were the earliest Grecian records, beginning B. C. 1582, (*Tab III.*), and reaching to B. C. 264. See an account of them, Hales's Analysis, vol. i.

ASSYRIA; see page 344.

ATHENS, a celebrated city of Attica, founded by Cecrops, an Egyptian, B. C. 1556, (*Tab. III.*) He first introduced a form of religion, and the worship of Jupiter and Minerva. From Athenea, a name of the latter, the city was called Athens. In the time of Cecrops it consisted of twelve villages, which Theseus, one of his successors, collected into one city, and divided the people into three classes, B. C. 1234, (*Tab. IV.*) The history of Athens, under the regal state, which continued 486 years, is unimportant. Codrus, the last king, perished in battle against the Heraclidæ, B. C. 1070,

(*Tab. V.*) Having learnt from the Oracle that victory would be granted to that nation, whose king was killed in battle, he disguised himself and attacked one of the enemy, by whom he was killed. In memorial of this action the Athenians abolished royalty; instead of which perpetual Archons were created, B. C. 1070. These were at length restricted to a decennial, B. C. 754, (*Tab. VI.*) and, finally, to an annual magistracy, B. C. 684, (*Tab. VII.*; *see Archon.*) Under this democracy the Athenians became celebrated for military prowess and the cultivation of literature and taste. (*See p. 376, 377.*) The result of the Persian war gave Athens the ascendancy in Greece, which it lost at the end of the Peloponnesian war, B. C. 404, (*Tab. VIII. p. 377, 379*). The Athenians resisted with some spirit the encroachments of Philip of Macedon and his successors, (*Tab. IX.*) They finally fell into the power of the Romans under Sylla, B. C. 86. *Tab. X.*

Augurs, the fourth class of priests amongst the Romans. They presided over divination; pretended to foretel events by the flight of birds; interpreted dreams, and drew presages from the phænomena of the heavens and earth.

Auxiliary War; see page 384.

Babylon, a celebrated city built by Nimrod, B. C. 2246, (*Tab. II.*), and the capital of the Babylonian Empire; see p. 342-358.

Bactria, a country of Asia, and a province of the Persian Empire, to the east of which it was situated. It was conquered by Alexander the Great, B. C. 327, (*Tab. IX.*), and after his death formed a part of the empire of the Seleucidæ, from whom the Bactrians revolted under Theodotus, B. C. 251, who formed it into an independant kingdom.

Balearean War, of the Romans against the Balearic isles (or Majorca, Minorca, and Yvica), B. C. 123, *Tab. X.*

Bithynia, a country of Asia Minor, formerly called Mysia, Mygdonia, Bebrycia, and Mariandynia; its capital was Nicomedia. It was formed into a monarchy by Prusias I., B. C. 221, (*Tab. IX.*) and left to the Romans by the will of Nicomedes III., B. C. 75, *Tab. X.*

Byzantium, a town situated on the Thracian Bosphorus, and built by the Corinthians according to some, B. C. 658, (*Tab. VII.*) though its building is attributed by various authors to the Megareans, Milesians, Lacedemonians, and Athenians.

Cannæ, the battle of, gained by Hannibal in Apulia over the Romans in the second Punic war, B. C. 216, *Tab. IX.*

Carthage, a celebrated city of Africa, built by Dido (otherwise Elissa) wife of Sichæus, and sister of Pigmalion, king of Tyre, B. C. 869, (*Tab. VI.*) Pigmalion had murdered Sichæus, in order to obtain his treasures; but Dido secretly conveyed them out of her brother's dominions, and landing in Africa, bought of the natives the ground on which the city was built. It stood on a rock, in the back-ground of a bay. The upper part of it was called Byrsa, the lower Megara; the tract adjoining the great haven, was called Kotton; the whole was twenty-three miles in circumference. In

process of time Carthage became a wealthy and powerful Republic, and the rival of Rome. The chief magistrates of Carthage were called Suffetes; they were two in number, had regal power, and were annually elected. The number of members of which the senate was composed is not known; but from them was chosen the council of 100, called the centumviri, to whom, the generals of armies were responsible for their conduct in the field. From the centumviri were selected five officers called quinqueviri. An agreement of the Senate and the quinqueviri made a law; in cases where these differed, the matter was referred to the people. The Carthaginians were a superstitious, cruel, vindictive, treacherous, and faithless people. The ironical application of the term "Punic faith" has become proverbial. They were early celebrated for navigation and commerce, but made no figure in military affairs till about the time of Mago, the father of Amilcar and Asdrubal, who introduced military discipline. The Carthaginians were employed as mercenaries by Xerxes, king of Persia, in his wars with the Greeks, B. C. 481, (*Tab. VIII., p.* 364) The people of Segesta also called upon them for assistance against the Syracusans during the Peloponnesian war, when the Carthaginians took Selinus and Himera, B. C. 409; and though repulsed by Hermocrates, the Syracusan general, they infested Sicily till the time of Timoleon, who defeated them at Agrigentum, and reduced them to sue for peace on the following terms, viz., That the Carthaginian territories in Sicily should be bounded by the river Halycas, (or Lycus) near Agrigentum; that all natives of the cities subject to Carthage, should be allowed to retire to Syracuse with their effects; and that the Carthaginians should not assist any of the tyrants who at this time pretended to the lordship of Syracuse, B. C. 340. Agathocles of Syracuse next attacked the Carthaginians in Sicily, but was defeated by them, B. C. 310, (*Tab. IX.*) The following year, however, turned the tide in his favour, and he continued to defeat them for four years successively. The principal operations of the Carthaginians were against the Romans, with whom they contested the palm of victory during the Punic wars, (which see.) By the last of these, Carthage was totally ruined, and the city burnt, B. C. 146.

Catiline Conspiracy, a combination of the most illustrious Roman citizens headed by L. Sergius Catiline, against the government of Rome, in which they proposed to extirpate the senate, plunder the treasury, and burn the city; it was discovered and suppressed by the vigilance and eloquence of Cicero, B. C. 63. *Tab. X.*

Celeres, 300 of the Roman soldiers that formed the body guard of Romulus. (*See p.* 390.) They were changed by Numa into a body of sacrificers, and formed the third class of priests, (*see p.* 392) but were restored to their original destination by Tullus Hostilius.

Censor, an officer of great authority at home. They were two in number, and were first created, B. C. 443, (*Tab. VIII.*) Their original destination was to relieve the consuls from the charge of

the Census; but in a short time they became public inspectors of the lives and manners of men of all ranks, and could degrade either senators or knights.

Census, the public assembling of the people of Rome once in five years, in order to be numbered and taxed; *see p.* 395.

Cheronea, the battle of, fought near the town of that name in Bœotia, and gained by Philip of Macedon over the confederate army of the Thebans and Athenians, B. C. 338. *Tab. VIII.*

Cimbri, a people of Germany, whose origin is not well known. They are memorable for a war, which, in confederation with the Teutones and other northern nations, they carried on against the Romans, beginning B. C. 109, (*Tab. X.*) In the first battle they destroyed 80,000 Romans under the Consuls Manlius and S. Cæpio, on the banks of the Rhone, B. C. 105. They were, however, defeated by Marius at Aquæ Sextiæ, when 20,000 of the barbarians were killed and 90,000 taken prisoners, B. C. 102; and the following year having penetrated into Italy, were totally overthrown by Marius and Catulus when 120,000 were killed, which ended the war, B. C. 101.

Civil War, between Marius and Sylla, B. C. 88. *Tab. X., page* 411.

——————— Cæsar and Pompey, B. C. 50. ——— *page* 414.

——————— Octavius and Antony, B. C. 32. ——— *page* 416.

Classes, the six, into which Servius Tullius divided the Roman people; *see p.* 395.

Cnidus, the sea fight of, near the promontory of that name, of Doris, in Caria, gained by the allies under Conon, over the Spartans during the Corinthian war, B. C. 394. *Tab. VIII.*

Cohort, a division of the Roman armies, consisting of the tenth part of a legion, and therefore, subject to the same fluctuation of numbers; *see Legion.*

Comitia Curiata, an assembly of the Roman people in which they gave their votes by Curiæ; *see p.* 390. In the Comitia Centuriata the people voted by Centuries; *see p.* 395. In the Comitia Tributa, by tribes.

Consul, the supreme magistrate in the Roman republic. There were two annually chosen by the people; at first, from the Patricians; though the Plebeians afterwards obtained the privilege of being eligible to the consulate. All magistrates and officers were subject to them except the Tribunes. They presided in the senate, and executed its decrees; they harangued the people, and declared on which side the vote had fallen; they levied and assembled the troops; exacted the contingents from the allies of Rome; appointed the tribunes of the legions; and military discipline was so completely under their administration, that they had power to punish all offences during the campaign and in the field of battle. The badge of their office was the pretexta, a robe fringed with purple. They

were preceded by twelve Lictors, but when at Rome the Consuls took it by turns monthly to be thus attended. In public assemblies they sat in ivory chairs, and held in their hands an ivory wand with an eagle at its top. The first Consuls were L. J. Brutus and L. T. Collatinus, who were elected B. C. 509. *Tab. VIII. p.* 397.

Corcyra, the capital city of an island of that name, in the Ionian sea, now called Corfu. It was built by a colony of Corinthians, B. C. 703, (*Tab. VII.*), and early became celebrated for its wealth and naval power. The Corcyrians planted a colony at Epidamnium, and these people during a sedition having banished their chief citizens, the exiles joined the Illyrians and made war upon the Epidamnians, who were at last reduced to beg assistance from Corcyra, their mother country. This being refused, they applied to the Corinthians, who took them and their city under their protection; and this led to a war between Corinth and Corcyra, B. C. 439, (*Tab. VIII.*) The Athenians assisted the Corcyrians, B. C. 435, which being considered by the Spartans as a breach of a treaty of peace then existing between Athens and Sparta, was the proximate cause of the Peloponnesian war.

Corinth, a celebrated city of Greece, situated on the Isthmus, between Peloponnesus and the continent. It was originally called Ephyre, but named Corinth, after Corinthus, son of Pelops. Its first king was Sisyphus, B. C. 1388, (*Tab. IV.*) whose descendants retained the throne till the descent of the Heraclidæ, B. C. 1104, (*Tab. V.*) by whom they were dispossessed. Under the Heraclidæ Corinth continued a regal state till B. C. 779, (*Tab. VI.*), when it was formed into an aristocracy, at the head of which was an offices called Prytanis. Cypselus usurped the government, B. C. 659, (*Tab. VII.*), and after governing with unlimited authority for thirty years, was succeeded by his son Periander, B. C. 629, for forty-four years; after whose death, the Corinthians formed themselves into a Commonwealth. The natural situation of Corinth was peculiarly favourable to commerce and navigation, for which the Corinthians were early celebrated. It was the only pass of communication between the Peloponnesus and the continent, and the Acrocorinthus, (or castle), was called the *eye*, and the city itself, the *fetter* of Greece. It was the parent country of Syracuse, founded by a Corinthian colony, B. C. 732, Corcyra, B. C. 703, and Byzantium B. C, 658. The Corinthians interfered little in the military affairs of Greece, except as allies of other states, and then, they usually espoused the cause of liberty. They supported the Epidamnians in their war against Corcyra, B. C. 439, (*Tab. VIII.*); sided with the Spartans in the Peloponnesian war, B. C. 431; joined the Athenians, Thebans, and Argives against Sparta in the Corinthian war, (*see p.* 380), B. C. 395; Timoleon the Corinthian, delivered Syracuse from the tyranny of the Dionysii, B. C. 343; they joined the Achæan league, B. C. 243, (*Tab. IX.*) and the city was destroyed by the Romans at the end of the Achæan war, B. C. 146.

Curia, a division of the tribes of the Roman people made by Romulus, each tribe into ten parts, called Curiæ; each Curia had its proper temple, and a priest called Curio presiding over it.

Curiones, the first class of priests at Rome, as established by Numa, (see page 392). They presided over the Curiæ, and were, like them, thirty in number.

Cynoscephalæ, the battle of, fought near a town of that name in Thessaly, and gained by the Roman consul Flaminius over Philip, king of Macedon, B. C. 197. *Tab. IX.*

Cyrene, a celebrated city of Libya, built by Battus a Spartan, B. C. 630, (*Tab. VII.*) His descendants kept possession of the throne for 100 years, and enlarged their territories. Cyrene became an appendage to the Egyptian dominions under the Ptolemies, and was left to the Romans by Ptolemy Apion, son of Ptolemy Physcon, king of Egypt, B. C. 97. *Tab. X.*

Decelean War, the second part of the Peloponnesian war, so called from the Spartans seizing Decelea, a town of Athens, which they fortified, and thence harassed the Athenians, B. C. 414. *Tab. VIII.*

Decemviri, ten magistrates at Rome, created B. C. 451, (*Tab. VIII.*) to preside over the laws of the Ten Tables (*see p.* 399). Their power was absolute; all other offices ceased after their election. The office was abolished three years after its institution in consequence of the injustice of Appius Claudius.

Decuria, the tenth part of a Curia, which see.

Deucalion Deluge, so called, because it happened in the time of Deucalion, king of Thessaly, B. C. 1503, (*Tab. III.*) It was occasioned by the overflowing of the river Peneus. This historical fact is ornamented by the Poets with a fictitious account of the circumstances of the Noatic, or universal Deluge; the memory of which was traditionally preserved in all the primitive nations of the world.

Dictator, a Roman magistrate first created, B. C. 498, (*Tab. VIII.*) The Dictator was only appointed in public exigences when quick and decisive measures were necessary (*see p.* 398); he possessed undivided and absolute power over all classes of citizens. The functions of the other magistrates, except the tribunes of the people, were suspended during the reign of the dictator. His authority continued only as long as the danger of the state required it; and never exceeded the period of six months, after which if necessary, he was to be re-elected. He was preceded by twenty-four lictors, and attended by a subordinate officer of his own choosing, called his master of the horse, who presided over the cavalry; for the dictator was not allowed to appear on horseback without permission, nor to march out of Italy. The dictatorship was originally confined to the Patrician order; but the Plebeians were at length admitted to it. Sylla was made perpetual Dictator, B. C. 82, (*Tab. X.*), as was also Julius Cæsar, B. C. 44.

Drepanum, the sea fight of, gained off the coast of Sicily by the Carthaginians under Adherbal over the Romans in the first Punic war, B. C. 249, *Tab. IX.*

DUUMVIRI, two Roman officers created by Tullus Hostilius to try those accused of treason; from their decisions, there was an appeal to the people, who pardoned Horatius the conqueror of the Curiatii, after he had been condemned by them for the murder of his sister, B. C. 667, (*Tab. VII., p.* 393.) The officers who had the charge of the Sybilline oracles were also called Duumviri; their number was afterwards increased to ten, and finally to fifteen, called Quindecemviri.

EGYPT. As a very principal branch of the settlements made by the family of Ham, (see p. 220, 341), we must consider the inhabitants of Egypt, called in Scripture "*the land of Ham*, Gen. xiv. 5; 1 Chron. iv. 40; Ps. lxxviii. 51; cv. 23-27; cvi. 22.

The name Egypt is supposed to be of Grecian derivation: but no satisfactory account is given of the reason of its application to this country. (*Univ. Hist.* vol. i. *p.* 390.) Ham was the first settler in it after the flood; but its beginning as a kingdom, is attributed to his second son Misraim, called in Profane History Menes, who became its first king, B. C. 2188, (*Tab. II.*) Egypt seems to be peculiarly illustrative of the prophecy of Noah respecting his youngest son, in which it was predicted that he should be "*a servant of servants unto his brethren*," Gen. ix. 25; and it will be shewn that Egypt, though it early became the seat of learning and the arts, never rose to pre-eminence as an empire; but from the earliest times of which we have any account continued in a series of alternate subjection and revolt, and may be considered rather as an appendage to other empires, than as constituting one in itself. Of the Egyptian chronology, Dr. Hales makes the following remark. "It is indeed a *labyrinth*, in which the first scholars and antiquaries have lost and bewildered themselves and their readers, from the days of *Kircher*, *Scaliger*, *Usher*, *Vignoles*, *Jablonski*, *Bryant*, *Larcher*, *Howard*, &c. down to the present day. Its mysteries are not inferior, perhaps, to those of the *Apocalypse*; both running into vast and unknown periods of time, the one before, the other since the creation of the world. Great as are the *acknowledged difficulties* of the subject, from the scantiness and imperfection of the original materials, they have been considerably aggravated by the ignorance, mistakes, or wilful corruptions of national historians, wishing to enhance the *antiquity* of the *Egyptian nation*, as paramount to that of others; and of some modern antiquaries, misrepresenting it as far exceeding the *Mosaic* account of the settlement of the earth by the families of *Noah's* sons." (*Anal.* vol. iii. p. 247.) The history of Egypt may be divided into three principal periods, viz.:

1st, From the foundation of the kingdom by Menes, B. C. 2188, to the conquest of the country by Cambyses, king of Persia, B. C. 525, containing 1663 years.

2nd, From the conquest of Cambyses, B. C. 525, to that of Alexander the Great, B. C. 332, containing 193 years.

3rd, From the conquest by Alexander the Great, B. C. 332, to that of Cleopatra the 3d by the Romans at the battle of Actium, B. C. 31, containing 301 years.

Under the first period, viz. from Menes to Cambyses, will be included all that is fabulous of its history, for its termination will bring us down to about 250 years after the Grecian æra of the Olympiads, and from that time Profane History gradually becomes consistent in its several parts, and consequently deserving of the attention of the historical student. The chief benefit to be derived from tracing the records of early times, lies in separating as distinctly as possible, *truth* from *fiction*. It would not assist us in the pursuit of the former to examine into the thirty dynasties of kings, said to have reigned in Egypt, and which the authors of the Universal History declare to have been extracted "*from forged records and false traditions*." In the period of Egyptian History, now under our consideration, we may place the beginning of its idolatrous theology (the materials of which seem to have been taken from the History of the Creation, and the destruction of the world by the universal deluge, as known to Ham, and which his descendants disguised by fiction), of the arts and sciences, and of those wise laws and regulations, which constituted Egypt the earliest nursery of learning.

From the remotest period of which we have any record, the Egyptians had cultivated the sciences, geometry, mechanics, astronomy, agriculture, architecture, &c., and which were probably suggested to them by the necessities growing out of the peculiarity of the climate and soil of the country they inhabited. At what time those wonderful monuments of art, the *pyramids*, the *obelisks*, &c. &c. were constructed, cannot be known, but their still existing remains, justify the accounts given of them by early historians; see *Univ. Hist. Vol. I. p.* 390—516, *for a minute description of Egypt, its arts, sciences, laws, natural and artificial curiosities*, &c. &c.

At a very early period of the Egyptian History, B. C. 2084, a horde of shepherds from the east (probably Arabia,) seized upon Lower Egypt, where they reigned with great severity and despotism for many years; Upper Egypt continuing under its own kings, but tributary to the invaders, who at length were expelled by the native monarchs, B. C. 1742 (*Tab. III.*) Various accounts are given by different authors of these shepherd kings, and of the time of their invasion and expulsion. But though we may wish, for the sake of *precision*, to assign them to some specific period, it would not be safe to adopt, *exclusively*, any of those which have been laid down. Some authors suppose the shepherds to have settled after their expulsion from Egypt in Phœnicia, becoming in aftertimes the Philistine nation, (*Hales Anal. Vol. II. p.* 157.) Under one of the shepherd kings, Doctor Hales supposes the first pyramid to have been constructed.

Of the successors of Menes we can give no regular account; one of them, named Busiris, is said to have built Thebes in Upper Egypt; another, Osymandias, was the first who had a library; Uchoreus built Memphis, Moris constructed the famous lake which bore his name, but the times in which they respectively lived are unknown. (*For a particular account of them, see Univ. Hist. Vol. II. p.* 43,)

In the time of Abram, upon his visit to Egypt, B. C. 1920, the reigning king is described as submitting to the guidance of the true God (*Gen.* xii. 10—20). In chap. xiv. 5, mention is made of a part of Ham (or Egypt) being conquered by the allies of Chedorlaomer, king of Elam, (whom Josephus styles the Assyrian,*) which leads to the supposition, that Egypt was at that time in subordination to the Assyrian states. The invention of letters is by some ascribed to Memnon, one of the Egyptian kings, B. C. 1822; but this is much disputed; the probability is, that they had a much earlier date, and even before the flood.† Of the civil and religious polity of the country in the time of Joseph, (who was made governor of Egypt, B. C. 1715, twenty-seven years after the expulsion of the Shepherds) we may form some notion from the scriptural account of his administration. The lands were not at that time in the exclusive possession of the crown; for we find the people possessing "*every man his field*," but by the wise policy of Joseph, all the lands were secured to Pharaoh, but without involving the liberty of his subjects, who had the option of redeeming them by a rent of the fifth part of the annual produce. The lands of the priests were exempted even from this temperate restriction (*Gen.* xlvii. 18—26). With respect to the religion of Egypt at this time, it could not have been grossly idolatrous, and probably was not at all so. Joseph was married to the daughter of the priest of On (*Gen.* xli. 45,); and we cannot suppose that he would have identified himself with idolaters. From his declaration to his brethren, "*for I fear God*," (*Gen.* xlii. 18,) while he himself was supposed to be an Egyptian, we may infer, that the true God was at that time known and feared in Egypt, though his worship was not directed by the light of revelation, which supported and confirmed the faith of the Hebrew patriarchs. From these times we may pass on to the reign of the king "*who knew not Joseph*," beginning, according to Usher, B. C. 1577, and who is called by the same author Rameses Miamum. This seems to have been a period of general persecution or despotism in Egypt, to escape which many people emigrated with colonies into other countries, whence, perhaps, we may trace the Grecian settlements in this century.

Under the succeeding sovereign the Israelites left Egypt, and the king and his army were drowned in the Red Sea, B. C. 1491. The impious character of this monarch is given in the collateral period of Sacred History. He was, indeed, "*a vessel of wrath fitted to destruction*," Rom. ix. 22; and strongly exemplified to the Heathen Egyptians the wrath of God against wickedness, and his power to punish the ungodly, and to preserve his faithful servants who trust in him, from the mischiefs that may be intended against them by their enemies. The "*fearful wonders*" executed at this time in Egypt were a terror only to the wicked, for those of the Egyptians who would

* Jos. against Apion, Book I.
† See Shuckford, Con. Vol. i. p. 195—225. Hales' Anal. Vol. i. p. 370.

take warning were exempted from the plagues (Exod. ix. 19—21,); except, indeed, from those which were inflicted by the instrumentality of their false gods, to which all their worshippers were equally liable; and we also see by the *mixed multitude* that accompanied the Israelites in their exode (Exod. xii. 38-49), that in all things there was "*one law to him that was home born, and unto the stranger that sojourned among them.*" And we learn from the express declaration of God, that the final punishment of Pharaoh was deferred, that through his resistance to the divine will, the power and the name of God might be declared throughout all the earth, **Exod.* ix. 16, *Rom.* ix. 17. Many authors place the reign of Sesostris in succession to that of the last mentioned monarch; hence it is dated by Usher, B. C. 1489; by Eusebius, 1487; Blair dates it 1485, and makes him the same as Egyptus, the brother of Danaus. Dr. Hales, on the contrary, places it nearly two hundred years lower down, and remarks, that "there is no date, perhaps, in the whole range of Profane Chronology, more disputed than that of the age or accession of Sesostris;" various epochs have been assigned by Eusebius, Usher, Marsham, Newton, Jackson, Larcher, and Playfair, the extremes differing near 600 years. Dr. Shuckford advises the cutting of such *gordian knots* as cannot be satisfactorily untied; the still better way might be to leave them as we find them, for such *knots* rarely influence any historical question, and may be left unexplained without danger, while the introduction of *conjectural matter* might prove a wide-spreading source of error, involving subjects of real importance in the same uncertainty. In short, though we may, without any material consequence, be allowed to omit truth that cannot be accurately deciphered, we can never, without danger, introduce *as truth*, what cannot be ascertained, and relied upon as such.

With Dr. Hales, then, we may place the accession of Sesostris,† B. C. 1308, 115 years before the beginning of the Trojan war. He is stated to have been a great warrior and conqueror. He was succeeded by his son Pheron, B. C. 1275, who, during a long reign of sixty-one years, lost the power acquired by his father; the Assyrians recovered their liberty under their Ninus II. who began his reign during that of this prince. Proteus succeeded, B. C. 1214. It was in his reign, that Paris having carried off Helen from Sparta, took refuge with her in Egypt, B. C. 1194.

After *Proteus*, Dr. Hales places *Amenophis IV.*, before *Rampsinitus*,

* "It is expressly said, that God had hardened Pharaoh's heart, in order that these wonders [*the plagues,*] might not make an undue impression upon him. For there is a degree of evidence and of influence to which we are not entitled. When a person acts *against conviction*, and turns from the light, God does not always leave him in that state of *twilight*, but *adds to his blindness*, and brings on a tenfold darkness. When people pervert their best gifts, they will be further corrupted to their ruin; and those who are guilty of wilful and obstinate folly, will be doomed to judicial infatuation. This was the case of Pharaoh and the Egyptians." *Bryant on the Plagues of Egypt*, p. 338.

† Sir Isaac Newton, Bp. Newton, and Dr. Shuckford make Sesostris the same as Sesac, or Shishak, who succeeded, B. C. 978.

(who is usually made to succeed Proteus,) to whom succeeded *Cheops*, *Chephren*, *Mycerinus*, and *Asychis*, the king of Egypt, whose daughter Solomon married, B. C. 1014. *Tab. V.*

He was succeeded by *Shishak* (*or Sesac*), B. C. 978.* (*Tab. VI.*) This prince (who is confounded by many authors† with *Sesostris*,) harboured the rebel Jeroboam, when he was obliged to leave the land of Israel in consequence of the indignation of Solomon, upon suspicion of his intention to usurp the throne, 1 Kings, xi. 26—40. In the sixth year of his reign Shishak invaded Judea, and on account of the impiety of the Jews at that time, was permitted by God to plunder Jerusalem, B. C. 971. Shishak is represented as a great conqueror; but there is reason to doubt the accuracy of the accounts given of his exploits. To Shishak succeeded several kings, whose names are differently recorded by different authors: we may pass them over without notice.

In the year B. C. 737, (*Tab. VII.*) according to Blair (whose account of the Egyptian kings it is not easy to reconcile with the fragments of their history which have reached us) Sabachon, king and priest of Æthiopia, invaded Egypt, and drove Anysis, the reigning monarch, from the throne, which he usurped.‡ Sabachon is the So of Scripture, who having encouraged Hosea, king of Israel, in his revolt from Shalmanezer, king of Assyria, drew upon Egypt the vengeance of that power, which was afterwards executed by the succeeding sovereigns of Assyria and Babylon. Sabachon is said by some to have reigned fifty years, but of this there can be no certainty, amidst such varied accounts; his son Sethon (called *Sevechus*, by Blair and Prideaux,) succeeded, B. C. 725, in whose reign Egypt was conquered by Sennacherib, B. C. 711. About the same time (says Prideaux) happened the destruction of *No Ammon*, as foretold by the prophet Nahum, ch. iii. 8-11; but the prophet seems rather to refer to a *past*, than to predict a *future*, event.

To Sethon succeeded Taracus, (*or Tirhakah*), B. C. 705,‖ the last of the Æthiopian kings of Egypt, upon whose death, B. C. 688, an interregnum of two years succeeded; at the end of which the Egyptians elected twelve native kings to reign, one over each of the twelve nomes, or provinces, into which the country was divided, B. C. 685. By these kings, according to most authors, was built the celebrated Labyrinth, § (*of which, see a description in Rollin's Hist. Ancienne, Tome I.*) In the time of these kings, Esarhaddon, king of Assyria, invaded Egypt and Æthiopia, and reduced several frontier towns of each, B. C. 680. Egypt continued under the government of the twelve kings, until one of them, named Psammetichus, being expelled

* Blair. † Marsham, Newton, Shuckford, &c.

‡ Prideaux dates the usurpation of Sabachon ten years later, viz. B. C. 727. Some authors suppose Sabachon to have been originally employed by the Assyrians to assist them against Assyria. Muller. Univ. Hist. Vol. i. p. 46.

‖ This date is adopted from Prideaux, Blair gives B. C. 713.

§ Dr. Hales attributes this work to the Shepherd kings, who reigned in Egypt fourteen centuries before. See Table II, III.

by the rest, collected together an army of desperadoes from Æthiopia and Asia Minor; and being joined by some of the Egyptians, defeated the eleven kings in battle, and became sole king of Egypt, B. C. 670. The anarchy and confusion of this period are predicted by the prophet Isaiah, ch. xix. 1-3.

From this time the succession of kings in Egypt may be traced with some degree of accuracy,* and the collateral evidence of the Assyrian and Scriptural histories affords a light which was wanting in the early ages of the history of this country. Psammetichus, in return for the services rendered him by the Carians and Ionians, allowed them settlements in Egypt, and by this means a connection between the Egyptians and Greeks was established. He turned his arms against Assyria, and after a struggle of twenty nine-years succeeded in recovering Ashdod. The Scythians were at this time ravaging the Asiatic countries (particularly Media, B. C. 640), and Psammetichus not daring to oppose them openly, was obliged to secure Egypt from their inroads by large presents. He died after a reign of fifty-four years, B. C. 616, and was succeeded by his son Necus, called in Scripture *Pharaoh Necho*. This prince attempted to cut a canal of communication between the Nile and the Red Sea, from which he desisted after the loss of 100,000 workmen.† Taking advantage of the diversion of the Babylonian arms by the siege of Nineveh, then carrying on by the joint forces of Nabopolassar and Cyaxares, Necus undertook an expedition into the Assyrian territory, and being opposed by Josiah, king of Judah, upon the ground of the allegiance of Judea to Babylon, a battle ensued at Megiddo, in which Josiah was killed, B. C. 608; and Necus continuing his route, took Carchemish, a fortified town on the Euphrates, and upon his return took Jerusalem, carried off Jehoahaz captive, placing his brother Jehoiakim on the throne, and having imposed a heavy tribute upon the land, returned in triumph to Egypt.‡ His triumph, however, was of short duration; for, no sooner was the conquest and destruction of Nineveh completed, than Nebuchadnezzar (then associated with his father) determined to take vengeance upon those states which had revolted from their allegiance to Babylon, or otherwise excited its enmity. The prophet Jeremiah had foretold the conquest of Egypt by Nebuchadnezzar, (ch. xliii. 8-13; xlvi.) which accordingly began to be fulfilled, B. C. 605, when Nebuchadnezzar invaded Egypt, and deprived Necus of all his conquests. Under his auspices some Phœnicians undertook the circumnavigation of *Africa*, and sailing from the Red Sea, returned in three years by the Mediterranean, B. C. 604.§

* The following are extracted from Prideaux, though differing from Blair.

† The work was completed about a century afterwards by Darius Hystaspes, king of Persia.

‡ *Dean Prideaux* places this expedition immediately *after* the taking of *Nineveh*; but Blair and Hales, with greater accuracy, date it during the siege, when Necus was secure from any material opposition.

§ Various dates are assigned to this event; the above is according to Blair.

Necus died, B. C. 600, and was succeeded by his son Psammis, who after an undistinguished reign of five years, was succeeded by his son Apries, B. C. 595. He is the Pharaoh Hophra of Scripture, where he is described as a proud and impious prince, and his punishment was foretold both by Ezekiel, ch. xxix, xxx, and Jeremiah, ch. xliv. xlvi.

During the early part of his reign Apries enjoyed great prosperity, and recovered much of the territory that had been lost by Necus, particularly in Phœnicia. Inflated with these successes, he ventured to set at defiance the power of Nebuchadnezzar, and made a league with Zedekiah, king of Judah, against him, B. C. 592, and sent an army to his assistance. But no sooner did Nebuchadnezzar appear before Jerusalem with his army, than the Egyptians withdrew to their own country, B. C. 589. An unsuccessful war with the people of Cyrene, B. C. 574, involved Apries in trouble; for his subjects, mortified with his losses, and disgusted with his tyranny, rebelled against him and made Amasis their king. Thus was Egypt involved in a civil war, in which state it was invaded by Nebuchadnezzar, who completed the conquest of it, B. C. 571. He confirmed Amasis upon the throne in the place of Apries, who the following year raised an army and gave Amasis battle, but was defeated by him, taken prisoner, and strangled. The condition of Egypt was greatly improved by Amasis, and some laws of his enacting were adopted by *Solon*, who visited Egypt during his reign, as did also *Pythagoras*, and other Grecian philosophers, in consequence of the encouragement given by Amasis to an intercourse with that country.

Psammenitus succeeded his father Amasis, B. C. 526, (*Tab. VIII.*) and was conquered the next year by Cambyses, B. C. 525. With this event ends the first period of Egyptian History. The second, will extend from this time to the conquest of the country by Alexander the Great, an interval of about 193 years; during the greater part of which Egypt was an appendage to the Persian Empire; from which, however, it failed not to revolt upon every occasion that occurred. The first was in the reign of Darius Hystaspes, B. C. 487, when it held out three years, till conquered by Xerxes, who made his brother Achæmenes governor of the country, B. C. 484. The next revolt was under Inarus prince of the Libyans, B. C. 463, who being assisted by the Athenians, held out for seven years, when being defeated by Megabyzus, the Persian general, Inarus was obliged to submit, B. C. 456, and Egypt was restored to the Persian empire till the reign of Darius Ochus, when, taking advantage of the Lydian revolt, the Egyptians again rebelled, and made Amyrtæus one of the principal leaders of the last revolt, king, B. C. 414. His successors, nine in number, kept possession of the country for sixty-four years, and succeeded in the following order: 1st, Pausiris,* B. C. 406; 2nd, Psammetichus II. B. C. 401, who was a

* He is not mentioned by Blair or Lempriere, who give the above date to the accession of Psammetichus II., but Prideaux and Hales both place Pausiris as above.

descendant of the first of that name, (*see Table VII*); 3rd, Nephereus, B. C. 396. He assisted Agesilaus, king of Lacedemon, in his Persian wars; 4th, Acoris, B. C. 389, who joined Evagorus, king of Cyprus, against Persia; 5th, Psammuthis, B. C. 376; 6th, Nepherites for four months; and then, 7th, Nectanebis, B. C. 375: in the second year of whose reign Artaxerxes Mnemon, assisted by the Athenians, attempted the recovery of Egypt, B. C. 374; 8th, Tachos, (or Teos), B. C. 363. He engaged Agesilaus, king of Lacedemon, to assist him against Persia, but while Tachos was prosecuting the war in Phœnicia, the Egyptians rebelled at home, and set up, 9th, Nectanebus, B. C. 361, who being treacherously supported by Agesilaus, Tachos was obliged to leave the country. Nectanebus having joined the Phœnicians and Sidonians against Persia, Artaxerxes Ochus, after subduing those states, marched an army into Egypt, which he conquered, and compelled Nectanebus to retire into Æthiopia, B. C. 350. From this time Egypt remained a province of Persia, till it was again conquered by Alexander the Great, B. C. 332.

Upon the death of Alexander the Great, in the first division of the provinces among his generals, Egypt, with Libya and part of Arabia, was allotted to Ptolemy Lagus, surnamed Soter. To these territories he added Phœnicia, Palestine, and the coast of Syria; and according to the prophecy of Daniel, (*see p. 389*) became "*strong*." He retained these dominions notwithstanding the endeavours of Perdiccas and others to dispossess him, B. C. 321, (*Tab. IX.*) and they were finally secured to him in the last division of the empire, after the battle of Ipsus, B. C. 301. He reduced Cyprus under his power, made an alliance with Pyrrhus, king of Epirus, B. C. 298, and joined him against Demetrius, king of Macedon, B. C. 287. By his encouragement of learning, Alexandria was made the seat of science.

He founded the celebrated library, (*see p. 57, note*) instituted the society called Museum, and built the famous light-house, in the island of Pharos, whence buildings of a similar description have been denominated Pharos. His descendants, (called the Lagidæ) retained possession of the throne of Egypt for upwards of 200 years, and succeeded in the following order,

Ptolemy II. (*surnamed* Philadelphus) succeeded his father Ptolemy Soter, B. C. 284, having been some years before associated in the government. His elder brother, Ptolemy Ceraunus, was excluded for his crimes from the succession. Philadelphus was as great an encourager of learning as his father. Under his auspices the Septuagint version of the Old Testament was made (*see p. 48*) He was also a great encourager of commerce, which he promoted by opening a communication between the Nile and the Red Sea. He strengthened his interests by an alliance with the Romans, B. C. 274, and joined the Lacedemonians and Athenians in a confederacy against Antigonus Gonatus, king of Macedon, B. C. 268. Soon after this, his half brother, Ptolemy Magas, whom he had made governor of Libya and Cyrene, revolted from him, being supported by Antiochus

Soter, king of Syria, whose daughter he had married; and this led to a war with Syria, B. D. 264, which continued for some years, but was at length concluded, Ptolemy giving his daughter Berenice in marriage to Antiochus Theos, B. C. 249. He was succeeded by his son,

PTOLEMY III., surnamed EVERGETES, B. C. 246. This prince immediately turned his arms against Syria, in revenge for the death of his sister Berenice, who had been repudiated by Antiochus, and murdered by his former wife Laodice. He ravaged Syria, and returned home laden with spoils. These events had been predicted by the prophet Daniel, (*see* p. 310.) Three years afterwards a peace was concluded with Syria for ten years, B. C. 243. He supported Cleomenes, king of Sparta, in a war against the Achæan confederacy, B. C. 227. He was succeeded by his son,

PTOLEMY IV. surnamed PHILOPATER, B. C. 221, a base and impious prince. He was soon called to defend himself against Antiochus the Great, king of Syria, whom he successfully opposed; defeated him in the battle of Raphia, B. C. 217, and forced him to a peace the next year. Being offended with the Jews for opposing his inspection of the temple at Jerusalem, he executed great barbarities upon that people; (*see* p. 176, 311). He was succeeded by his son,

PTOLEMY V., surnamed EPIPHANES, B. C. 204, who being only four years of age, Antiochus the Great took advantage of his minority, to attempt the recovery of the advantages lately obtained over Syria by the Egyptian monarchs; and for this purpose entered into a confederacy with Philip of Macedon for the conquest of Egypt. The Alexandrians applied to Rome for protection for their young king, and in consequence, Aristomenes, an Acarnanian, but well experienced in the Egyptian affairs, was appointed by the Romans guardians to Ptolemy, B. C. 203. Under Aristomenes the government was managed with great prudence; he recruited his army with Greek mercenaries, B. C. 200, and sent them into Palestine under Scopas, who took Jerusalem, B. C. 199. But the following year he was defeated in the battle of Paneas, B. C. 198; after which Antiochus besieged him in Sidon, and forced him to capitulate on terms of life only. The next year Antiochus, who wished to be left at liberty to prosecute other wars, concluded a peace with Egypt, giving Ptolemy Epiphanes his daughter Cleopatra in marriage, B. C. 197. This compact, and the wars that preceded it, had been predicted by the prophet Daniel, (*see* p. 311, 313). Epiphanes left two sons, the eldest of whom,

PTOLEMY VI., surnamed PHILOMETOR, succeeded him at the age of six years, under the guardianship of his mother Cleopatra, B. C. 180. A war with Syria was begun, B. C. 171, in which Philometer being taken prisoner by Antiochus Epiphanes, the Egyptians placed PTOLEMY VII., surnamed EVERGETES II., and PHYSCON, upon the throne, B. C. 170. Philometor was restored by Antiochus, B. C. 164, and perceiving that the latter had interested views respecting

him, came to an agreement with Physcon to reign conjointly, and turned their combined forces against Antiochus as a common enemy. But Antiochus was no sooner suppressed, than a civil war broke out between the brothers. The Romans, to whom Physcon appealed, settled the dispute by dividing the empire between them, confirming Philometor in the possession of Egypt and Cyprus, and giving the government of Libya and Cyrene to Physcon. Upon the death of Philometor, Physcon succeeded to Egypt also, although Philometor had left a son, on whose part Cleopatra, the widow of the late king, claimed the throne, B. C. 146. The history of Egypt and Syria during this period, has been remarkably anticipated by the prophet Daniel, in the prophecy of "the things noted in the Scripture of Truth." *See p. 309, Section the 3d.*

It was at length agreed that Physcon should succeed by marrying Cleopatra, upon whose son, by Philometor, the kingdom should be intailed, B. C. 145, (*Tab. X.*) No sooner was Physcon established upon the throne, than he murdered the young prince and divorced his mother, whose daughter, also called Cleopatra, he married. These, and other acts of atrocity, rendered Physcon an object of abhorrence to his subjects; a civil war broke out; Egypt was deluged with blood; and Physcon was at length expelled and obliged to fly to Cyprus; upon which Cleopatra, the divorced queen, took possession of the throne, B. C. 130. Physcon was, however, re-instated, B. C. 128, and Cleopatra was obliged to take refuge in Syria. In revenge for the protection afforded her there, Physcon set up the impostor Alexander Balus against Demetrius the reigning king of Syria, B. C. 127. Physcon was succeeded by his son

Ptolemy VIII., surnamed Lathyrus, conjointly with his mother Cleopatra I., B. C. 116, who, wishing to place her youngest son Alexander, to whom Cyprus had been assigned, upon the throne, soon deposed Lathyrus, B. C. 106. This Alexander, the first king of Egypt of that name, is reckoned the ninth Ptolemy. Lathyrus retired to Cyprus, where he raised an army to make war against those who had aided his mother in his expulsion. To strengthen her interest with Syria, Cleopatra gave her daughter Selene, who had been married to Lathyrus, in marriage to Antiochus Grypus, B. C. 101.

About this time died Ptolemy Apion, son of Physcon, and king of Cyrene, leaving his dominions to the Romans, B. C. 97.

Cleopatra being weary of her son Alexander, formed a design to murder him, which being discovered by him, he put her to death. This act so disgusted the Egyptians, that they expelled him and recalled Lathyrus, B. C. 89, who kept undisturbed possession of the throne for the remainder of his life. He was succeeded by his daughter,

Cleopatra II., B. C. 81. Her proper name was Berenice, and so Pausanius calls her; but it must be remarked, that as all the males of this family had the common name of Ptolemy, so all the females had that of Cleopatra. Thus, Selene was called Cleopatra, and so were also two other of her sisters. An attention to this observation

will remove many obscurities of the Egyptian history. (*Prideaux.*) Alexander II., (reckoned the Xth. Ptolemy) son of Alexander I. (the IXth. Ptolemy) now claimed the throne in right of his father, in which he was supported by Sylla, now perpetual dictator of the Romans. The Egyptians, to compromise the matter, agreed that Cleopatra should marry Alexander, and that both should reign conjointly in Egypt; but Alexander put her to death nineteen days after the marriage, and being himself murdered by his subjects the next year, was succeeded by his brother,

Ptolemy (XI. or) Alexander III.* B. C. 80, In the seventh year of his reign, Selene, daughter of Cleopatra II. taking advantage of some disturbances in Egypt, laid claim to the throne, B. C. 73, and applied to the Romans to support her pretensions; which they, finding it more to their interest to adhere to Alexander, declined. Alexander was expelled by his subjects, who called to the throne

Ptolemy XII., surnamed Dionysius, and Auletes, B. C. 65. He was the son of Ptolemy Lathyrus. Conscious that he only held the throne by virtue of the Roman power, Dionysius drained the resources of his kingdom to raise the enormous sum of £1,162,500. sterling, with which he purchased the Roman sanction of his succession, B. C. 59. These measures rendering him unpopular, he was expelled by his subjects, who placed his daughter Berenice on the throne, B. C. 58. A new bribe obtained for Ptolemy the Roman assistance, and he was restored by Gabinius and Pompey, B. C. 55. At his death he left the kingdom to his eldest son and daughter, Ptolemy XIII., *surnamed* Dionysius II. and Cleopatra III. (so celebrated for her beauty and her vices) under the guardianship of Pompey the Roman triumvir, B. C. 51.

The intrigues of ambitious ministers brought on a civil war between Dionysius and Cleopatra. Julius Cæsar following Pompey into Egypt after the fatal battle of Pharsalia, was seduced by the charms of Cleopatra to espouse her interests against those of her brother, B. C. 48. Dionysius being defeated by Cæsar attempted to escape, but was drowned, B. C. 46, upon which Cæsar concluded a marriage between Cleopatra and her youngest brother Ptolemy XIV. then only eleven years of age. He was poisoned two years afterwards by Cleopatra, B. C. 44, who then reigned alone in Egypt, till the fatal battle of Actium deprived her of that kingpom, B. C. 31, which was reduced to a Roman province the next year, B. C. 30. Cleopatra put an end to her own existence, and in her ended the race of the Ptolemies.

Thus we have seen Egypt, one of the most ancient and flourishing of kingdoms, celebrated for every natural advantage of soil, climate, and situation; for the learning and skill of its inhabitants; the wisdom of its laws; the riches of its resources; the strength of its armies; yet incapable of supporting its own independance; and verifying in the

* Dean Prideaux omits the third Alexander, and represents Alexander II. as reigning fifteen years; but Blair and Lempriere distinguish them as above.

earliest authentic times the prophecy of Noah, that the descendants of Ham should be "*servants of servants to their brethren*; (*see p.* 220.) Egypt was subjected by Sennacherib, B. C. 711, by Esarhaddon, B. C. 680, and by Nebuchadnezzar, B. C. 571; these conquests were by the Babylonians, descendants of Ham, so that Egypt was indeed made a servant to his brethren. It was conquered by Cambyses, B. C. 525, and after different revolts, by Xerxes, B. C. 484, by Artaxerxes Longimanus, B. C. 456, and by Artaxerxes Ochus, B. C. 350. These conquests were by the Persians, and consequently the descendants of Shem, and also made the Egyptians servants to their brethren. It was conquered by Alexander the Great, B. C. 332, and finally by the Romans, B. C. 30; the two latter powers represented the descendants of Japheth; thus the double servitude of Egypt was complete, and made it as the vices of its sovereigns, and people deserved it should be "*the basest of kingdoms*," (Ezek. xxix. 15) which we shall see still farther illustrated in the modern history of Egypt in the second part of this work.

Eleusinian Games, festivals in honour of Ceres and Proserpine observed every fourth year, in many of the cities of Greece, but particularly at Athens, where they were introduced by Eumolpus, B. C. 1356, (*Tab. IV.*) They derived their name from Eleusis, a place near Athens, where they were first celebrated. The following account is given of them by Dr. Hales, in his Analysis of Sacred and Profane Chronology. "They were borrowed from the Jewish Feast of Tabernacles, which was celebrated precisely at the same season; beginning on the fifteenth day of the seventh month, and lasting a week. This was designed to commemorate with gratitude and thanksgiving, God's bounties of the *harvest* and *vintage*, when collected, and brought home; and was preceded by the preparatory rites of purification and confession of sins on the great day of *atonement*, which was held on the tenth day of the same month. The analogy between these *Jewish* and *Grecian* rites is very remarkable: the allegorizing genius of the *Egyptians* and *Grecians* turned the elements of *corn* and *wine*, on account of their utility to mankind, as "*the staff of life*," and as "*making the heart glad*," into the Pagan divinities of *Ceres*, the goddess of *agriculture*, and *Iacchus*. (or Bacchus) the god of the *vintage*; and *Proserpine*, the daughter of *Ceres*, who disappeared, and was stolen by *Pluto*, the king of *Hades*, was emblematical of the new grain that springs up again, after the old, when the seed sown is corrupted, or dies in the earth; figuratively denoting the resurrection of mankind after death, of the good to *Elysium*, and of the bad to *Tartarus*. This natural and impressive imagery is adopted in the New Testament, John xii. 24; 1. Cor. xv. 36, 38, and is styled "*a mystery*," 1 Cor. xv. 51. On the sixth day of the festival, the image of Iacchus, crowned with myrtle, was taken in solemn procession for ten miles from the *Ceramicus*, in *Athens*, by the *sacred way*, through the *Thriasian* plain, to the *mystical entrance* of the temple of *Ceres*, at *Eleusis*, the largest and noblest in all *Greece*. Before the God, marched "*the torch*

bearer," and "*the herald*," carrying "the mystic *fan* of *Iacchus;* to winnow, as it were, the *chaff* from the *corn*, or the *bad* from the *good;* and to burn the *chaff* with his torch. These emblematical ceremonies were likewise used at the feast of *Tabernacles*, as we may collect from the *baptist* herald's description of the true *Iacchus*, CHRIST; "whose *fan* is in his hand, and he will thoroughly purge his threshing floor, and gather the *wheat* into his *granary* (*heaven*); but burn the *chaff* with unquenchable fire," (in *hell*) Matt. iii. 12. In the "festival of the *wine-press*," corresponding to this, the torch-bearer cried out to the people "*Call ye upon God:*" they answered, "*Hearken to me, O Iah, thou giver of wealth;*" an epithet exactly corresponding to "the bounteous *Iacchus*" of the *Clarian* oracle; so finely explained by the learned apostle of the Gentiles, as "*doing good*, sending us refreshing *showers* from heaven, and *fruitful seasons*, filling our hearts with food and gladness," [with *corn* and *wine*.] Acts xiv. 17; Ps. civ. 15. After they entered the mystic temple at *Eleusis*, they first washed their hands in *holy water*, in token of purification, and then the sacred mysteries were read to them by "*the priest at the altar*" out of a book (named from a Greek word signifying "*a stone*") which was composed of two stone tablets, fitly joined together, to be their future rule of conduct. The initiated were required, says *Porphry*, "*to honour their parents, to offer up fruits to the gods, and not to hurt animals.*" After this, thunderings and lightnings, frightful noises and apparitions, appalled the spectators. Who does not see in all this, a pantomime exhibition of the awful promulgation of the *Decalogue* on Mount *Sinai*, in all its terrors; written afterwards, with the finger of God, on two stone tablets, the substance of which was thus inculcated, in a most impressive form to the initiated? During the festival week it was unlawful to arrest any person for debt, or to commence a law-suit, under penalty of 1000 drachmas; and ladies were not permitted, at that time, to ride in chariots, under penalty of 6000 drachmas. These strongly resemble the remission of *debts*, and perfect *freedom* and *equality* of rich and poor, prescribed by the *Levitical* law, during the Sabbatical years, and *jubilees*, which began the Jewish civil year at the seventh month. The *Eleusinian Mysteries* were of two sorts, the lesser, dedicated to *Proserpine*, and the greater, to *Ceres*. The initiated in the lower mysteries were called "MYSTICS," or Novices, from their imperfect views; in the higher, "*inspectors*," and "*perfect*," as adepts, admitted to full and perfect knowledge. *Paul*, so conversant in the heathen religion and philosophy, finely alludes to both, 1 Cor. xiii. 9-12; Phil. iii. 12-15. And he seems to intimate some analogy betweeen the lower, and *baptism;* and the higher, and the *Lord's Supper*, 1 Cor. ii. 6, 7; xii. 13. The lesser mysteries were popular, and open to all; in them was inculcated the doctrine of a presiding Providence, and a future state of reward and punishment, in *Elysium* and *Tartarus*. And the poets, *Homer* and *Virgil*, in their descents of *Ulysses* and *Æneas* into *Hades*, have adopted the popular mythology taught therein, and interspersed instructive lessons to the world.

Ephori, five magistrates at Sparta, instituted according to some by Lycurgus, but, as it is more generally believed by Theopompus, one of the Spartan kings, B. C. 760. (*Tab. VI.*), who probably designed them to be a curb upon the senate. Their power was at first moderate; but at length both the kings, and all magistrates were made accountable to them, and their authority equalled that of the censor at Rome. They were annually elected, and the kings and they took an oath every month, the former to govern according to the laws, the latter, to preserve the liberty of the people. No Ephor could act without the consent of the whole five, or at least a majority; under these restrictions they had the management of the public money; were arbiters of peace and war; and had liberty to assemble, prorogue, or dissolve the legislative assemblies.

Epirus, a country of Greece, situated between Macedonia, Achaia, and the Ionian sea. Its first king is supposed to have ben Neoptolemus, (called also Pyrrhus) son of Achilles, who retired there with Andromache (widow of Hector) and his myrmidons, after the Trojan war. (*Tab. V.*) The history of this kingdom is unimportant till the reign of Pyrrhus, the son of Æacidas. Pyrrhus, being expelled by his subjects, the throne was usurped by Neoptolemus, brother of Æacidas. Pyrrhus was obliged to apply for support to Demetrius Poliorcetes, who had married his sister, and whom he assisted in the battle of Ipsus, B. C. 301, (*Tab. IX.*) After the settlement of the differences between Demetrius and Ptolemy, king of Egypt, Pyrrhus was given up by the former as a hostage to the latter, and sent into Egypt, where he ingratiated himself with the king, who at length gave him his daughter in marriage, B. C. 298, and afterwards assisted to place him upon the throne of Macedon, B. C. 287. Pyrrhus is principally celebrated for his struggles with the Romans in the Tarentine war, B. C. 280, (*see p.* 401, *and the principal exploits of Pyrrhus*, p. 53). The acts of the successors of Pyrrhus are unimportant. Epirus was joined to Macedon, and shared the fate of that kingdom in being made a part of the Roman empire, B. C. 168.

Feciales, the seventh class of Roman priests established by Numa; (*see p.* 392) their office was to judge of the equity of any war, and proclaim it with the following ceremonies. An ambassador having been sent to the frontiers of the enemy's country to demand redress, thirty-three days were allowed for deliberation, when, if submissions had not been made, the Feciales, in their proper habits, repaired to the place appointed, and there, in the name of the gods and people of Rome, declared war, casting at the same time each a bloody spear into the enemy's territory.

Flamines, the second class of priests instituted by Numa at Rome, (*see p.* 392). They presided each over the sacrifices and ceremonial worship of a single deity. Romulus instituted two, viz. one dedicated to the service of Jupiter, called Flamen Dialis, and another to Mars, called Flamen Martius. Numa introduced a third in honour of Quirinus.

Gaugamela, the battle of; *see* Arbela.

GAULS, a barbarous northern nation whose country was anciently divided into three parts, first, Gallia Belgica, which reached from the British sea to the river Seine; second, Gallia Celtica comprehending the country from the Seine to the Garonne, quite to the Alps; third, Gallia Aquitanica between the Garonne, the Pyrenees, and the western ocean. The only Gauls, who at several times crossed the Alps and settled in Italy, were those of Gallia Celtica. They made their first irruption into Italy in the beginning of the 4th century, and after ravaging the country defeated the Romans in the battle of Allia, B. C. 390, (*Tab. VIII.*) and took and destroyed Rome; but were repulsed and driven out of the country by Camillus. They again attacked the Roman territory, B. C. 360, which they harassed at intervals for many years. The Etruscans made a league with them against Rome, B. C. 299, (*Tab. IX.*) and soon after they infested Greece, but were driven out of Macedon by Sosthenes, B. C. 280.

GRANICUS, the battle of, fought near a river of that name in Bithynia, and gained by Alexander the Great over Darius Codomannus, last king of Persia, B. C. 334, *Tab. VIII.*

GREECE, a country of Europe, bounded on the west by the Ionian sea, south by the Mediterranean sea, east, by the Ægean sea, and north, by Thrace and Dalmatia; see its history, p. 370-385.

HERACLIDÆ, descendants of Hercules, son of Amphitryon, a prince of Thebes, and Alcmena daughter of Electryon, king of Mycenæ, in whose right Hercules ought to have inherited in the latter kingdom, which was usurped by Eurystheus, who imposed upon Hercules those difficult exploits fabulously described as his twelve labours. It must be observed that almost every age and country had its Hercules, it being a common custom to call the most ancient kings by the name of Saturn, their sons by that of Jupiter, and the most valiant of their grandsons, Hercules. No less than forty-three persons of the latter name are mentioned by ancient authors; the actions of all are attributed to the son of Alcmena, whose descendants, called Heraclidæ, returned into Peloponnesus, B. C. 1104, *Tab. V.*

ILLYRIAN WARS, between the Romans and Illyrians; the first, B. C. 229, and the second, B. C. 220. *Tab. IX. p.* 405-406.

IONIAN COLONIES migrated from Greece, B. C. 1044, (*Tab. V.*), and settled in Asia Minor, near the Æolians, giving the country the name of Ionia from their progenitor Ion.

IPSUS, the battle of, fought near a place of that name in Phrygia, and gained by the confederate princes Ptolemy, Seleucus, Lysimachus, and Cassander over Antigonus, surnamed the Cyclop, who was killed in it, B. C. 301, (*Tab. IX.*), when a final partition of the dominions of Alexander the Great was made by the victors; see p. 383, 384.

ISSUS, the battle of, fought near a place of that name in Cilicia, and gained by Alexander the Great over Darius Codomannus, last king of Persia, B. C. 333, *Tab. VIII.*

Isthmian Games, festivals held at Corinth every third or fifth year in honour of Melicerta, son of Ino, and afterwards of Neptune. They were introduced, B. C. 1326, *Tab. IV.*

Lacedæmon, the capital city of Laconia, a country of Peloponnesus. The kingdom of Lacedæmon, one of the most celebrated in Greece, was founded by Lelex, B. C. 1516, (*Tab III.*), from whom the country was named Lelegia, and the inhabitants Leleges. Eurotas, the grandson of Lelex, built Sparta, naming it after his daughter, whom he gave in marriage to Lacedæmon, hence the capital was named Sparta, and the surrounding country Lacedæmon; but in process of time the two names were indifferently applied to the city. The descendants of Lelex possessed the throne for upwards of 400 years; one of them, named Atreus, was the grandfather of Menelaus and Agamemnon (from him called Atridæ) the former the husband of Helen, who being carried off by Paris to Troy, B. C. 1298, (*Tab. IV.*), occasioned the Trojan war, B. C. 1193. In the reign of his grandsons, the sons of Orestes, the Heraclidæ recovered possession of the Peloponnesus, B. C. 1104, (*Tab. V.*) when Aristodemus obtained Sparta, which he left to his two sons Eurysthenes and Procles, B. C. 1102, upon condition of their reigning conjointly, and being succeeded in the same way by their respective descendants. Those of Eurysthenes were called from him Eurysthenidæ, and from his son Agis, Agidæ; those of Procles were called after him Proclidæ, and after his grandson Eurypon, Eurypontidæ. We may pass over the two next centuries as unimportant in the history of Sparta, in order to get to the time of Lycurgus, of the race of Proclydæ; who having held the throne in trust for Charilaus, the posthumous son of his brother Polydectes, resigned it to him as soon as he was of age to take upon himself the functions of royalty. Lycurgus is no less celebrated for the integrity of his own character, than for the wisdom and justice of the laws he introduced, B. C. 884, (*Tab. VI.*) and which were selected from all the sources of improvement extant in those early times. His institutions were directed principally to the suppression of luxury, the establishment of strict discipline, and the formation of a nation of warriors. He left the government, nominally a regal one, but in reality an aristocracy, in which the executive power was vested in a senate of twenty-eight persons, besides the two kings, who were only the chief members of the assembly, and could do nothing of importance without a majority on their side. Little more than a century after Lycurgus, Theopompus (also of the race of Procles), B. C. 760, endeavoured to check the power of the senate, by the introduction of the Ephori, B. C. 760, (*see Ephori*). The Spartans distinguished themselves earlier than any other of the Grecian states by their military prowess, shewn in the Messenian wars; the first, beginning B. C. 743, (*Tab. VII.*,) the second, B. C. 685; *see p.* 376. During the Persian war, Leonidas (of the race of Agidæ) and his brave 300 immortalized themselves in the battle of Thermopylæ, B. C. 480, (*Tab. VIII.*), Pausanias

distinguished himself as a commander in the battle of Platæa, B. C. 479, and the same day Leutychidas, the Spartan admiral, in the battle of Mycale. Jealousies and intestine wars occupied the Spartans in common with the other Greek states, till the result of the Peloponnesian war gave Sparta the ascendancy in Greece, B. C. 404; which it maintained till the battle of Leuctra, B. C. 371, transferred it to the Thebans, after which Sparta never recovered the military reputation it had formerly possessed. The Spartans, however, resisted both Philip of Macedon and Alexander the Great with some spirit, and Pyrrhus, king of Epirus was repulsed by them, *Tab. IX.* Sparta opposed the Achæan confederacy, and Cleomenes one of its last kings, maintained a war of five years with Aratus, Prætor of the Achæans, B. C. 227. The regal power was abolished, B. C. 219, soon after which the tyrants Machanidas and Nabis successively made themselves absolute at Sparta, which was joined to the Achæan League, B. C. 191, and shared its fate in being conquered and made a part of the Roman empire, B. C. 146.

Latium, a country of Italy, near the river Tiber, the seat of the Latin nation; *see p.* 388.

Legion, a corps of soldiers in the Roman armies, whose numbers have been different at different times. The Legion under Romulus consisted of 3000 foot, and 300 horse. Tatius added 1000. When Hannibal was in Italy it consisted of 5000. Marius extended it to 6,000 foot, and 700 horse. The word legion comes from *legere*, to choose, because the Roman legions were all chosen men.

Leuctra, the battle of, fought near a village of that name in Boeotia, and gained by Epaminondas, the Theban general, over the Spartans, B. C. 371, *Tab. VIII.*

Libyan War of the mercenaries. The expenses of the first Punic war having reduced the Carthaginian treasury to a very low ebb: there was not money enough forthcoming to pay the stipulated hire of the Greek, African, Gallic, and Spanish mercenaries, of which the Carthaginian army was principally made up. This caused a rebellion among them, and under Matho and Spendius, their leaders, they carried on a war of nearly three years, which was finished by Amilcar Barcas, B. C. 238, *Tab. IX.*

Lilybæum. The siege of that town, in Sicily, by the Romans, was, during the first Punic war, B. C. 251, and lasted ten years, *Tab. IX.*

Lusitanian War in Spain, began B. C. 145, (*Tab. X.*), under Viriathus, a shepherd, who from heading a band of robbers, at length raised a numerous army, made himself tyrant of Lusitania, and carried on a successful war against the Romans for five years. He was treacherously poisoned by means of the consul Cæpio.

Lustrum, a religious ceremony held at Rome after the Census, (*which see*), when by solemn sacrifices the city was expiated or lustrated. Being observed every five years, that period was termed a lustrum.

Lydia, a country of Asia Minor, which in its most flourishing state comprehended all the territory between the river Halys and the Ægean sea; its capital was Sardis. Its first king was Ardysus, B. C. 797, (*Tab. VI.*), the last of whose descendants, named Candaules, was murdered by Gyges, who usurped the throne, B. C. 718, (*Tab. VII.*) Under his successors the Lydians became a warlike nation; Crœsus, the last king of Lydia, so celebrated for his great riches, was made generalissimo of the Babylonian forces and allies, in the war against Media, (*see p.* 355, 359), and was conquered by Cyrus, B. C. 548, who made Lydia a province of the Persian empire.

Macedonia, a country of Greece, bounded on the east by the Ægean sea; on the south by Thessaly and Epirus; on the west, by the Adriatic, or Ionian sea; and on the north, by the Scardian mountains and the river Nessus.

It was formed into a regal state by Caranus, an Argive of the race of the Heraclidæ, B. C. 814, (*Tab. VI.*) whose descendants succeeded him for 500 years in the following order; Cœnus, Thurimas, Perdiccas, Argæus, Philip, Æropus, Alcetas, (or Alectas) Amyntas, Alexander, (in whose time happened the Persian war, (*Tab. VIII.*), when Macedon submitted to Persia) Perdiccas II., Archelaus, (who patronised the Poet Euripides, and was surnamed "*the patron of learning,*") Amyntas, (who though the second of that name is not styled so), Pausanias, Amyntas II., who murdered Pausanias and seized the throne. He was expelled by the Illyrians, who placed Argæus upon the throne, but in two years time Amyntas II. was restored by the Thebans and Thessalians. He left four sons, Alexander II. (who succeeded him), Ptolemy Alorites, (who murdered Alexander and seized the throne), Perdiccas III, (who was placed upon the throne by Pelopidas the Theban general, who forced Ptolemy to abdicate), and Philip II. The latter, who may be considered as the founder of the Macedonian empire, had been sent as a hostage to Thebes, where he became the pupil of Epaminondas. Upon the death of his brother Perdiccas III., he returned into Macedonia, where he assumed the reins of government as guardian to his youthful nephew, whose succession to the throne was disputed by two pretenders, viz. Pausanias, supported by the Athenians, and Argæus, by the Thracians; at the same time that the Illyrians were making war on Macedonia. But all these difficulties were surmounted by the superior genius of Philip, who made himself master not only of Macedon, but ultimately, of all Greece. He ascended the throne, B. C. 360, at the age of twenty-two. For the sequel of the Macedonian history, see page 382-385. The sons of Alexander the Great, Alexander Ægus and Hercules, were the last kings of Macedon, of the race of Caranus.

Macedonian Wars, the first was begun by the Romans against Philip III., B. C. 200, (*Tab. IX.*), and was ended by the victory of the consul Flaminius over the latter at Cynocephalæ, B. C. 197. The second, was begun by Perseus, B. C. 171, and ended by the victory

of Paulus Æmilius at Pydna, B. C. 168. Some authors mention a third, beginning upon the usurpation of Andriscus, the pretended son of Perseus, B. C. 152, and ended by Metellus, B. C. 148.

Magnesia, the battle of, fought near a town of that name on the river Mæander in Asia Minor, and gained by L. Scipio (thence surnamed Asiaticus) over Antiochus the Great, king of Syria, B. C. 190, *Tab. IX.*

Mantinea, the battle of, fought near a town of that name of Arcadia, in Peloponnesus, and gained by the Thebans under Epaminondas over the combined forces of Sparta, Achaia, Elis, Athens, and Arcadia, B. C. 363, *Tab. VIII.* Epaminondas fell in the arms of victory, and the consternation occasioned in his army by his death, prevented the Thebans from following up the advantages they had gained, so that Xenophon declares it to have been a drawn battle. The victory was claimed on both sides, though the Thebans had manifestly the advantage.

Marathon, the battle of, fought near a village of that name in Attica, and gained by 10,000 Athenians, and 1000 Platæans under Miltiades, over the immense army of Xerxes, king of Persia, consisting of 100,000 foot, and 10,000 horse, B. C. 490, (*Tab. VIII.*)

Marsic War, begun B. C. 91, (*Tab. X.*) and lasted three years; *see page* 411.

Media, a country of Asia, bounded on the north by the Caspian sea; west, by Armenia; south, by Persia; and east, by Parthia and Hyrcania. It derived its name from *Madai*, son of Japheth, who was the first settler in it. Some objection has been made to this etymology of the name, upon the score of its placing *Madai* entirely out of the line of settlement of the family of Japheth. Mr. Mede places Madai in Macedonia, which would, indeed, make his settlement join that of his brother Javan; but the same object may be answered by settling him near Magog, whose southern boundary extended to the northern one of Madai.* The Medes seem to have fallen very early into subjection to the Assyrians, and we can trace nothing of their history as an independant state till the time of Sennacherib, from whom they revolted, B. C. 710, (*Tab. VII.*), and after an anarchy of about seven years, made Dejoces, their late governor, king, B. C. 703.† Dejoces built Ecbatana, the capital of Media, and after a reign of forty years, left the throne to his son *Phraortes*, B. C. 663. He was the Arphaxad of the Book of Judith, who was defeated and killed by Nebuchodonosor, king of Assyria, in the battle of Rages (or *Ragau*), B. C. 641, when Media again fell under the Assyrian power. Phraortes was succeeded by his son Cyaxares I. (the Ahasuerus of the Book of Tobit) who, meditating the recovery of his father's losses, and the revenge of his death upon the king of Assyria, endeavoured to improve the military polity of

* See Univ. Hist. vol. i, p. 68. Professor Paxton's Illustrations of Scripture, vol. i. p. 379. Lempriere derives the name from Medus, the son of Medea.

† The year B. C. 709, is assigned by Prideaux, and 700 by Blair, to the beginning of the reign of Dejoces; but Dr. Hales prefers 703 as above.

his kingdom; and taking advantage of the confusion into which the defeat of Holofernes had thrown the Assyrians, in the second year of his reign he made an attempt upon Nineveh, B. C. 640, but was diverted from it by an invasion of his territories by the Scythians, against whom, he was obliged to turn his arms, and having expelled the invaders after a struggle of twenty-eight years, he again turned his views towards Assyria. He was impeded in them by a new war, in which he was obliged to engage with the Lydians, and which lasted four years, beginning B. C. 608. To further his designs upon Assyria, he formed an alliance with Nabopolassar, king of Babylon, assisted by whom, he besieged Nineveh, which was taken and destroyed B. C. 606. Cyaxares still adhering to his Babylonian ally, assisted him in his expeditions against Egypt, Æthiopia, &c., until all the component provinces of the Assyrian empire, were subjected to their combined powers, and by these conquests, both the Babylonian and Median territories were greatly extended. Cyaxares I. was succeeded by his son (or according to some, his grandson) Astyages, B. C. 601. The only event to be remarked in his reign is the war with the Babylonians, which broke out near the end of the reign of Nebuchadnezzar. Astyages was succeeded by his son Cyaxares II. (called in Scripture Darius the Mede), B. C. 566. Under him, Cyrus, as generalissimo of the united armies of Media and Persia, conquered *Crœsus*, king of *Lydia*, B. C. 548, and ten years afterwards took Babylon, and placed Cyaxares upon the throne, B. C. 538. Cyrus himself succeeded the following year, B. C. 537.

The foregoing sketch of Median history has been principally extracted from *Dr. Hales's Analysis of Sacred and Profane Chronology*, as more consistent both with Scripture, and with the several branches of the Assyrian and Babylonian empires, than the dates assigned by either Blair or Prideaux to the leading events.

Messenian Wars, between the Spartans and Messenians, undertaken upon pretence of some indignities offered by the Messenians to some Spartan women who had assembled to offer sacrifices at a temple common to both nations. The first, began B. C. 743, (*Tab. VII.*); the second, B. C. 685; *see p.* 376.

Metaurus, the battle of, fought near a town of that name in Umbria, in Italy, during the second Punic war, and gained by the consuls Livius and Claudius Nero, over the Carthaginians, in which Asdrubal was killed, B. C. 207, (*Tab. IX.*)

Mithridatic War, between Mithridates, king of Pontus, and the Romans, began B. C. 89, and after a struggle of twenty-six years was ended by Pompey, and Mithridates killed himself, B. C. 63, (*Tab. X.*), *p.* 411, 413.

Munda, the battle of, fought near a town of that name in Hispania Bætica, and gained by Julius Cæsar over the sons and lieutenants of Pompey, B. C. 45, *Tab. X.* This battle was so fierce and desperate, that Cæsar often said, at all other places he had fought for glory, but at Munda for his life.

Mutina, the battle of, gained by the consuls Hirtius and Pansa over M. Antony, who had besieged Decimus Brutus in that place, (now called Modena) B. C. 43, *Tab. X.*

Mycale, the battle of, fought near the city of that name in Asia Minor, opposite to Samos, and gained by Leutychides, the Spartan admiral, over Xerxes and the Persian army, B. C. 479, *Tab. VIII.*

Mycenæ, a town of Argolis, built by Perseus, who removed the seat of government thither from Argos, B. C. 1344, *Tab. IV.*

Naxos, the sea fight of, off the island of that name, in which Chabrias the Athenian general defeated the Lacedemonians, B. C. 377, *Tab. VIII.*

Nician Peace, so named after Nicias the Athenian general, who concluded it in the tenth year of the Peloponnesian war between the Lacedemonians and Athenians, and their respective allies for fifty years, by which it was agreed that the garrisons should be evacuated, and the towns and prisoners restored on both sides, B. C. 421, *Tab. VIII.*

Nineveh, a celebrated city of Asia, and the capital of the Assyrian empire, supposed to have been built by Nimrod, (see page 343), and destroyed by the combined forces of Cyaxares, king of Media, and Nabopolasser, king of Babylon, B. C. 606, *Tab. VII.* p. 352.

Numantine War, begun by the people of Numantia in Spain, against the Romans, B. C. 141, and ended by the destruction of that place by Scipio Africanus II. B. C. 132, *Tab. X.*

Ogyges, the Deluge of, by which Attica was laid waste for nearly 200 years, B. C. 1764, (*Tab. III.*) It was named after an ancient king of Greece, in whose reign it happened.

Olympic Games, the most ancient and solemn of all the festivals observed by the Greeks. They derived their name either from Olympia, in Elis, where they were first celebrated, or from Jupiter Olympius, to whom they were dedicated. Their first institution is ascribed to the Idæi Dactyli, B. C. 1453, (*Tab. IV.*); they were renewed by Hercules, B. C. 1222; and again by Iphitus, king of Elis, B. C. 884; but were not permanently established till the conquest of Corœbus, who won the prize July 19th, or 23d, B. C. 776, (*Tab. VI.*) whence is dated the æra of the Olympiads. This epoch is considered as the boundary between the fabulous and historical times. The Olympiad was a period of four years, the games being celebrated at the beginning of every fifth. In them was exhibited all feats of strength, agility, and dexterity, the prize was a crown of olive; see p. 375.

Ostracism, a law by which the citizens of Athens were banished for ten years. Every citizen, not under sixty years of age might give in a name written upon an oyster shell, (whence the term Ostracism) and he upon whom the majority fell was banished; see page 377.

Ovation; see Triumph.

Panathenæa, feasts in honour of Minerva, (the fabled "*wisdom*" of the heathens,) who, as the tutelary goddess of Athens, was called

Athenæa; and Pan was the most ancient of the gods of Egypt (whence the Athenians derived their origin) and was symbolical of the universe, "so that the Panathenæa, signified a feast in honour of the DIVINE WISDOM. A part of the ceremonial in this festival was the covering of the statue of the goddess with a veil, emblematical of the hidden or incomprehensible nature of DIVINE WISDOM in the formation of the universe. This was the unknown God alluded to by Paul in his speech to the men of Athens. Acts xvii. 22, &c. It was usual at these feasts to set all prisoners at liberty, and to present golden crowns to such as had deserved well of their country. This festival, like most others, was an hieroglyphical representation of Divine truths borrowed from Egypt, and ultimately from the Hebrews; *see Eleusinian Games.* The ceremonials were retained after their original signification was lost. Some authors suppose the Panathenæa so named, in commemoration of the union of "*all*" the people of Attica in one state.

PANEAS, the battle of, fought in Cœlo-Syria, and gained by Antiochus the Great, over Scopas the Egyptian general, B. C. 198, *Tab. IX.*

PARTHIA, a country of Asia, bounded on the west by Media; south, by Carmania; north, by Hyrcania; and east, by Aria. It successively formed a province of the empires of Babylon, Persia, and Macedon, and the Parthians were little known or noticed, till they revolted under Arsaces their governor, who founded the Parthian empire, B. C. 251, (*Tab. IX.*) which became so powerful as even to resist the Roman arms, after every other state had been subjected by them. The Arsacidæ, (or descendants of Arsaces) occupied the throne in the following order; Arsaces II., (who maintained a war with Antiochus the Great, king of Syria, B. C. 212, which ended in an advantageous peace, by which the Parthian territory was confirmed to Arsaces, B. C. 208), Priapatius, Phraates, Mithridates, surnamed the Great, who subdued the Medes, Persians, Bactrians, &c. and extended his dominions over all the countries between the Euphrates on the west, and the Ganges, on the east. He defeated and took prisoner Demetrius II., king of Syria, B. C. 141; (*Tab. X.*) Phraates II. succeeded Mithridates. He was, at first, unsuccessful in his wars with Syria; but at length recovered his losses, and defeated and killed Antiochus Sidetes, B. C. 130. Artabanus succeeded Mithridates, and was succeeded by Pacorus, who first made an alliance with the Romans; he was succeeded by Phraates III., who was murdered by his two sons, and succeeded by the eldest, Orodes. It was under this monarch that Parthia was invaded by Crassus, the Roman proconsul of Syria, B. C. 54, who was defeated and killed, the year following, B. C. 53, by Surenas the Parthian general. Orodes, jealous of the fame of Surenas, put him to death, which act of ingratitude was fully revenged fourteen years afterwards, when Ventidius the Roman general, lieutenant of Marc Antony, defeated and killed Pacorus, the son of Orodes, B. C. 39. Orodes was murdered by his son Phraates IV. a monster of cruelty, who also put to death his own son, of whom he

was jealous. In his time Parthia was reduced to submission by the Romans. Phraates was poisoned by his wife, who placed upon the throne his son Phraatices, in whose reign Jesus Christ was born. His successors, of the race of the Arsacidæ, reigned in Parthia till the year A. D. 229, when they were conquered by Artaxerxes, king of Persia.

Peloponnesian War, so called from the inhabitants of Peloponnesus, between whom and the Athenians, with their respective allies, it was kept up for twenty-seven years, beginning B. C. 431, (*Tab. VIII.*) The ostensible cause of this war, was the interference of the Athenians in the quarrels of the Epidamnians with Corcyra, in violation of a treaty then existing between all the Greek states, (*see Corcyra*); but the real origin of it must be traced to the jealousies of the Athenians and Spartans, both aspiring to supremacy in Greece, and ready to take advantage of every opportunity of competition. The Athenians having assisted the Corcyrians against the Corinthians, the latter appealed to the Lacedemonians, and so the war began. On the side of the Spartans, were all the Peloponnesian states, except Argos and part of Achaia, (which at first, stood neuter, but afterwards, joined them) besides the Megareans, Phocians, Locrians, Bœotians, Ambraciots, Leucadians, and Anactorians. The Athenians were supported by the Chians, Lesbians, Platæans, Messenians, (then inhabiting Naupactus) Acarnanians, Corcyrians, Zacinthians, and Thracians, with many islands of the Cyclades, and most of the Asiatic Grecians. Pericles was at this time at the head of the Athenian affairs. The first act of aggression was on the part of the Bœotians in an attempt to surprise Platæa, and was followed by an invasion of Attica by the Spartans. A pestilence at Athens for five years, B. C. 430, (in which Pericles died the next year) the revolt of Lesbos to the Spartans, a sedition at Corcyra, and the defection of Sitalces, king of Thrace, turned the tide of affairs against the Athenians for the first years of the war; but the successes of Demosthenes in Ætolia afterwards, gave them the advantage, and the Peloponnesians were reduced to sue for peace, which was denied them by Cleon, (the successor of Pericles), but they afterwards recovered themselves, and a battle was fought in which both Brasidas, the Spartan general, and Cleon being killed, a peace was concluded by Nicias for fifty years, B. C. 421. This, however, was soon broken by the intrigues of Alcibiades, and the Athenians made a league of 100 years with Argos, including Elis and Mantinea. By the advice of Alcibiades also, the war was carried into Sicily, B. C. 416. Alcibiades being disgraced, went over to the Spartans, and instigated them to succour the Syracusans, and soon afterwards, they recommenced hostilities by taking Decelia, (*see Decelian war*), B. C. 414; and the Athenians being at the same time defeated in Sicily, were reduced to great extremities. Under the conduct of Alcibiades, however, who was recalled and made generalissimo of the Athenian forces, B. C. 407, they again rallied; but the successes of Lysander, who the same year was made generalissimo of the Spartans,

again exciting them against him, he was a second time disgraced. The unsettled state of the Athenians from this time, was doubtless, greatly against them, but what perhaps gave the decisive turn of the scale in favour of the Spartans, was the assistance of the Persians; *see page* 367.

After a series of successes, Lysander besieged Athens, B. C. 405, which surrendered the next year upon the following terms; that the fortifications of the Athenian harbours should be demolished, together with the long walls that joined them to the city; that all their ships, except twelve, should be surrendered to the Spartans; that they should restore all their exiles, make a league offensive and defensive with the Spartans, and serve them in all their expeditions both by sea and land; and finally, submit to have their constitution framed by their conquerors. Thus ended the Peloponnesian war, B. C. 404.

Pergamus, a city of Mysia, in Asia Minor, and the capital of a kingdom founded by Philetærus, an officer of Lysimachus, who had been confidentially entrusted with the city in which he had deposited his treasures, and from whom Philetærus revolted, under the protection of Seleucus, and became first king of Pergamus, B. C. 283, *Tab. IX.* His successors were Eumenes, Attalus, Eumenes II. who carried on a war with Prusias, king of Bithynia, B. C. 184, Attalus II., (surnamed Philadelphus,) Attalus III. (surnamed Philopater) who at his death left his kingdom to the Romans, B. C. 132, *Tab. X.* It was, however, seized by Aristonicus, brother of Attalus, and was not finally secured to the Romans till after a four years war Aristonicus was defeated by Perpenna, and finally conquered and led captive to Rome by Aquilius, B. C. 130.

Persia, a celebrated country of Asia, bounded on the north by Media; west, by Susiana; south, by the Persian Gulf; and east, by Carmania; see p. 358, 369.

Pharsalia, the battle of, fought in an extensive plain near Pharsalus, in Thessaly, and gained by Julius Cæsar over Pompey the Great, B. C. 48, *Tab. X.*

Philippi, the battles of, fought near the town of that name in Macedonia, and gained by Octavius and Antony over Brutus and Cassius, B. C. 42, *Tab. X.*

Platæa, the battle of, fought near a town of that name in Bœotia, and gained by Pausanias, the Lacedemonian general, over the Persian army under Mardonius, B. C. 479, *Tab. VIII.*

Pontifices, the eighth class of priests established at Rome by Numa Pompilius, (*see p.* 392); their office was to give judgment in all cases relating to religion; to enquire into the lives and manners of the inferior priests; to prescribe rules for public worship; to regulate feasts, sacrifices, and all other sacred institutions. Their president had the title of Pontifex Maximus.

Pontus, a kingdom of Asia Minor, bounded on the east by Colchis, west, by the river Halys; north, by the Euxine Sea; and south, by part of Armenia. Its first king was Artabazus, one of the nobles

who conspired against the usurper Smerdis, and placed Darius Hystaspes on the throne of Persia, B. C. 521, *Tab. VIII.* His successors made no great figure in history till the time of Mithridates VII. surnamed the Great, who carried on the celebrated war with the Romans, called the Mithridatic war, beginning B. C. 89, (*Tab. X.*), and lasting twenty-six years; (*see Mithridatic war*). Pontus was reduced to a Roman province by Julius Cæsar, who conquered Pharnaces, son of Mithridates the Great; *see p.* 416.

Prætor, a chief magistrate at Rome, instituted B. C. 365, (*Tab. VIII.*) He executed the functions of the consuls in their absence; and judged all causes, both civil and criminal. The prætors were attended by six lictors with their fasces, and in court by scribes, or notaries, to enter things in writing, and by bailiffs, to summon the people together. They wore the toga prætexta, or white robe, with purple border, sat in curule chairs, and had a sword and spear placed by them in the court. At first, there was but one prætor; a second was created about 100 years after the first, to administer justice to foreigners; the first, was called Prætor Urbanus, or Major; the second, Prætor Peregrinus, or Minor. In aftertimes, the number was increased to sixteen.

Prytanes, magistrates at Corinth, who were placed at the head of the aristocracy after the abolition of the regal state, B. C. 779, (*Tab. VI.*) There were, also, magistrates at Athens who bore the same title: they principally presided over the senate.

Punic Wars, between the Romans and Carthaginians, the origin of which may be ascribed to the mutual emulations of their respective republics, and the desire of both nations to get possession of the island of Sicily. The ostensible cause, however, was the seizure of Messina, B. C. 289, (*Tab. IX.*) by the Mamertine mercenaries who had been employed in the service of Agathocles, king of Syracuse. A similar outrage was soon after committed by some Campanian mercenaries upon Rhegium, B. C. 283, which town they had been sent by the Romans to protect from the attempts of Pyrrhus. The Mamertines and Campanians then entered into a confederacy to support each other in their respective usurpations. The Campanians, however, were soon afterwards subdued and put to death by the Romans, and the Mamertines dreading a similar retribution from the Syracusans, some of them applied for protection to Carthage, while others implored that of Rome. The two republics perceived that nothing less than the whole of Sicily was the stake which must now be lost or won by them; and this being too considerable a point to give up, the Carthaginians sent an army to Messina, and the Romans sent another to oppose them, and so the war began, B. C. 264. After a hard struggle both by sea and land for twenty-three years, the first Punic war was finished in favour of the Romans, B. C. 241, who forced the Carthaginians to sue for peace; *see the Articles, p.* 405. Such disgraceful conditions were only submitted to from necessity; Amilcar secretly meditated a deliverance from them, and revenge for the dis-

honour of his country; and though he lived not to carry his schemes of vengeance into execution, he left them as an inheritance to his son Hannibal, whom from his very infancy he had trained up in an inveterate hatred of the Roman name, and at the age of nine years had solemnly bound him with an oath never to be in friendship with that state. From this time the youthful Hannibal accompanied his father in his campaigns in Spain, where, after his death, and that of Asdrubal, he was appointed to the command of the Carthaginian armies at the age of eighteen, and after a series of successes ventured to attack Saguntum, a town under the protection of the Romans. This gave rise to the second Punic war, B. C. 218, which after a desperate struggle of seventeen years, was terminated by the decisive battle of Zama, when the Carthaginians again sued for peace, B. C. 201, (see p. 406). The third Punic war was brought on by the countenance unjustifiably afforded by the Romans, to Masinissa, king of Numidia, who taking advantage of the lowered fortunes of the Carthaginians, harassed them by a predatory war, which at length provoked them to take up arms against him in their own defence. This was considered as a breach of the treaty; and notwithstanding the most submissive concessions of the Carthaginians, nothing short of the destruction of their city would satisfy the Romans. The Carthaginians resolved rather to perish than to quit their birth place, once the scene of their flourishing independence. After a desperate struggle and siege of three years, Carthage was taken and burnt by Scipio Africanus II., B. C. 146.

Pydna, the battle of, fought near a town of that name in Macedonia, and gained by Paulus Æmilius, the Roman consul, over Perseus, last king of Macedon, which extinguished that empire, B. C. 168, *Tab. IX.*

Pythian Games, celebrated near the temple of Delphi in honour of Apollo, in commemoration of the victory he obtained over the serpent Python. They were instituted by Adrastus, king of Argos, B. C. 1263, (*Tab. IV.*) or as some suppose, by Apollo himself. Dr. Hales remarks, that the poet Ovid represents the serpent Python as being of an unknown species, produced by the earth after the Deluge, which was a terror to the new race of mankind, until Apollo destroyed it, pierced through with a thousand arrows, almost exhausting his quiver. In this caricature we may easily trace the distorted features of the grand prophecy after the fall, that the blessed "*seed of the woman*" should crush the *serpent's* head. And Christ is often represented in Scripture as an *archer*. Deut. xxxii. 23; Ps. xlv. 5; lxxvii. 17; Rev. vi. 2; and his victory over the serpent was probably symbolized in the primitive *Chaldean* sphere, by the signs *Sagittarius*, and *Scorpio*; *see page* 343, note.

Quæstors, two officers at Rome introduced by Valerius Poplicola to take care of the public money. The Quæstorship was the first step in the magisterial offices. The Quæstors had the charge of the military ensigns in the treasury, the selling of plunder and

booty, and the lodging of ambassadors. Their number was increased in the time of Julius Cæsar to forty, of whom some were used in the city, some in the army, and some in the provinces.

Rages, the battle of, fought in the plains of Rages, or Ragau in Media, and gained by Nabuchodonosor, king of Assyria, over Phraortes, (or according to some, Dejoces), king of Media, B. C. 641, *Tab. VII.*

Raphia, the battle of, fought near a town of that name between Rhinocorura and Gaza, in Palestine, and gained by Ptolemy Philopater, king of Egypt, over Antiochus the Great, B. C. 217, (*Tab. IX.*)

Rome, a celebrated city in Italy, on the Tiber, the capital of the Roman Empire, built B. C. 753; *see page* 386-420.

Sacred Wars, about the temple of Delphi, the first, began B. C. 448, (*Tab. VIII.*), when the Phocians having seized the temple, the Lacedemonians took it from them and restored it to the people of Delphi, upon which the Athenians interfered to re-instate the Phocians.

The second Sacred War began B. C. 357, when the Phocians having ploughed a piece of land belonging to the temple, their neighbours exclaimed against it as sacrilege, and the case being referred to the Amphictyonic council, the Phocians were adjudged to pay a heavy fine, which they refusing, war was declared against them. The whole of Greece was engaged in this war; Athens, Sparta, and some of the Peloponnesian states declared for the Phocians. The Thebans, Thessalians, Locrians, and other neighbouring states against them. The war was finished by Philip of Macedon, who took and destroyed all the cities of the Phocians, B. C. 348.

Salamis, the naval battle of, fought off an island of that name on the southern coast of Attica, and gained by the Greeks under Themistocles over the fleet of Xerxes, king of Persia, B. C. 480, *Tab. VIII.*

Salii, the sixth class of priests established at Rome by Numa Pompilius; their office was to take care of the Ancilia, or sacred shields.

Samnite War, between the Romans and Samnites, began B. C. 343, (*Tab. VIII.*) and lasted seventy-one years; *see p.* 400-402.

Samos, an island in the Ægean sea, with a capital of the same name, built B. C. 986, *Tab. VI.* It was in its most flourishing state under Polycrates, celebrated for the continual flow of good fortune that attended him, which was terminated by Orætes, governor of Sardis, by whom he was treacherously put to death, B. C. 522, *Tab. VIII.* The Samians were reduced under the Athenians by Pericles, B. C. 441.

Sardis, the battle of, fought between Antiochus Soter, king of Syria, and Eumenes, king of Pergamus, and gained by the latter, B. C. 262, *Tab. IX.*

Seleucidæ, descendants of Seleucus Nicator, who succeeded him upon the throne of Syria, *see Syria*; the æra of the Seleucidæ, is

dated from the taking of Babylon by Seleucus, March 13, B. C. 312, *Tab. IX.*

Sellasia, the battle of, fought near a town of that name in Laconia, and gained by the Achæans over Cleomenes, king of Sparta, B. C. 222, *Tab. IX.*

Servile Wars, so called, because carried on by the Romans with their slaves. One in Sicily, under Eunus, began B. C. 135, *Tab. X.*; and another under Spartacus, the Gladiator, B. C. 73.

Sibylline Oracles, prophecies of the Sibyls preserved with great care at Rome. They were introduced there in the reign of Tarquin II., by an unknown woman pretending to come from a far country, who offered the king nine volumes of them at the price of 300 pieces of gold; which being refused, she burnt three, and then offered the remainder at the same price; being again rejected, she burnt three more, and still asked the same price for the other three; upon which Tarquin fancying something mysterious in the transaction, consulted with the Augurs, and by their advice purchased the books, the woman charging him to preserve them carefully as containing oracles relating to the future state of Rome. Tarquin deposited them in the temple of Jupiter in the capitol, and appointed two of the principal nobility (*see Duumviri*) to keep them in safe and secret custody. The Commonwealth continued the same regard to these books, and made them an engine of the state for quieting the people in all disturbances; for if any misfortune befel them, or any accident occasioned disorder among them, the books were ordered to be consulted, and their guardians always produced from them an answer to serve the purpose. The original oracles were burnt with the capitol during the civil wars of Marius and Sylla: but the senate unwilling to lose the advantages above-mentioned, caused a selection to be made from the writings of other Sibyls, to replace them; and which remained in use while the Roman Empire continued in a heathen state, but were destroyed about A. D. 331, when Constantine the Great ordered all the heathen temples to be demolished.

Sicily, the largest island in the Mediterranean. It was anciently called Sicania, from the Sicani, its first inhabitants, and Trinacria and Triquetra, from its triangular form. The Sicani were expelled by the Siculi, a people of Italy, who gave it the name of Sicily, B. C. 1284, *Tab. IV.* Its capital city, Syracuse, was built by a colony of Corinthians, under Archias, B. C. 732, *Tab. VII.* The other principal cities of Sicily were Messana, where the Messenians settled after their expulsion from Peloponnesus, B. C. 671, *Tab. VII.* Leontium, whose inhabitants applied to the Athenians for assistance against the Syracusans during the Peloponnesian war, B. C. 427, (*Tab. VIII.*); Libybæum, celebrated for the sieges it maintained against the Carthaginians, and particularly for one of ten years against the Romans in the first Punic war, B. C. 251, (*Tab. IX.*) Agrigentum, Gela, and Drepanum. These were all built on the coast, and occasionally maintained their own independance; but the history of Syracuse may be considered as that of Sicily, B. C. 491. Syracuse was usurped by

Gelo, who distinguished himself against the Carthaginians then acting as the mercenaries of Persia; (*see p.* 364) Gelo was succeeded by his brother Hiero, B. C. 478, and he, by another brother named Thrasybulus, B. C. 467, who was expelled for his tyranny, B. C. 466, and the Syracusans maintained their independance for sixty-one years. During this interval they attempted to subdue the neighbouring cities, which caused the Leontines to implore assistance from Athens, B. C. 427, and, ultimately, the scene of the Peloponnesian war was removed to Sicily, B. C. 415. The Carthaginians made an attempt upon Sicily, B. C. 409, but were repulsed by Hermocrates, the father-in-law of Dionysius; the latter availed himself of the confusion that prevailed in consequence of some successes of the Carthaginians to usurp the government, B. C. 405. His son Dionysius II. succeeded, B. C. 368 and was expelled for his tyranny by Dion, B. C. 357. Dion was put to death, B. C. 354, and after a succession of tyrants for seven years, Dionysius II. recovered the tyranny, B. C. 347, and kept it till the Syracusans having besought the assistance of Corinth, he was finally expelled by Timoleon, B. C. 343, who also defeated the Carthaginians, B. C. 340, and Syracuse remained in tranquillity till the usurpation of Agathocles, B. C. 317, *Tab. IX.* He was at first unsuccessful in a war with the Carthaginians, B. C. 310, but afterwards, carried the war into Africa, and defeated them four years successively. He also passed into Italy and took Crotona, B. C. 299. After the death of Agathocles, the Carthaginians again infested Sicily, which finally fell under the dominion of the Romans by the result of the Punic wars; Syracuse was taken by Marcellus after a siege of three years, B. C. 212.

Sicyon, a town of Peloponnesus, and the capital of the most ancient of the Grecian states. It was founded, B. C. 2088, (*Tab. II.*) by Ægialeus, of whom, or his successors, nothing but the names is known for the space of 1000 years, when it ceased to be a regal state, B. C. 1088, *Tab. V.* Sicyon became of some consequence as a member of the Achæan League, to which it was joined by Aratus, B. C. 251, *Tab. IX.*

Social Wars, that in Greece was between the Ætolians and Achæans, B. C. 220, (*Tab. IX.*); the same name was given to the Marsic war in Italy, B. C. 91, *Tab.* X., *p.* 411.

Sparta; see Lacedæmon.

Syracuse, the metropolis of Sicily, *which see.*

Syria.—Ancient geographers are not agreed upon the exact extent of this country, which in the very early ages of time was variously divided. Syria proper lay between the Mediterranean on the west, and the river Euphrates on the east; and between Mount Taurus on the north, and Arabia Deserta, Palestine, and Phœnicia, on the south. Of its early history very little is known: and in Scripture it is frequently confounded with Assyria. It was very early divided into four states, or kingdoms, viz. Zobah, Damascus, Hamath, and Geshur. Of the two latter, little or nothing is known;

and of the two former, only in connection with Sacred History. They were both subdued by king David in a war began B. C. 1037, *Tab. V.* The Syrians, however, recovered themselves in the time of Solomon, and we find them employed to chastise both the kingdoms of Judah and Israel. Rezin, king of Damascus, is said to have been "*stirred up*" by God against the former kingdom, 1 *Kings* xi. 23-25. Benhadad, one of his successors, was hired by Asa, king of Judah, to invade Israel, B. C. 941, (*Tab. VI.*), and Benhadad II. received some signal defeats from Ahab, king of Israel, B. C. 901. He was murdered by Hazael, who succeeded him, and whose son, Benhadad III. carried on the war with Israel, but was totally defeated by Joash. Rezon, the successor of Benhadad III., joined Pekah, king of Israel, in his expedition against Ahaz, king of Judah, B. C. 740, (*Table VII.*) when he was defeated by Tiglath Pileser, king of Assyria. Syria and Phœnicia were subdued by Shalmanezer, B. C. 721. From this time we shall find Syria an appendage of one of the four great empires, by each of which it was successively subdued, and will make no figure in history till after the death of Alexander the Great, when it became an independant kingdom under Seleucus.

The kingdom founded by Seleucus, was the most considerable of the four great states into which the empire of Alexander the Great was divided after his death. At first, the province of Babylonia only was allotted to Seleucus, B. C. 323, (*Tab. IX.*); this was soon afterwards seized by Antigonus, but recovered by Seleucus, B. C. 312, from which year is dated the æra of the Seleucidæ, and the reign of the Syrian kings, beginning March 13; although it was not till after the battle of Ipsus, B. C. 301, that the final partition of the provinces took place. By that partition Syria, Babylonia, and the eastern provinces, were assigned to Seleucus, who built Antioch, and made it the capital of his empire. He afterwards built Seleucia, Apamia and Laodicea, and made them respectively the capitals of the Upper Syria, Cœlo-Syria, and Phœnicia; he also built Seleucia on the western side of the Tigris, and made it the capital of the Eastern provinces. He was the greatest king after Alexander, and as such Daniel represents him; see p. 309, Section Third. With an eye to the future conquest of Macedon, he married the daughter of Demetrius Poliorcetes, son of Antigonus, B. C. 299, though he afterwards joined Pyrrhus against him, B. C. 287. Four years after this, Philetærus governor of Pergamus, revolted and made himself king of that city, B. C. 283. Seleucus conquered Lysimachus, who had added Macedon to his empire, and thus three of the kingdoms, into which Alexander's dominions had been divided, were consolidated under the authority of the king of Syria, B. C. 281. He was murdered the next year by Ptolemy Ceraunus, and was succeeded by his son,

ANTIOCHUS I., surnamed SOTER, B. C. 280. He claimed the throne of Macedon, but afterwards ceded it to Antigonus, B. C. 276. He supported Ptolemy Magus, governornor of Cyrenæ, against his

brother Ptolemy Philadelphus, which led to a war with Egypt, B. C. 264. Upon the death of Philetærus, king of Pergamus, Antiochus attempted to seize that kingdom, but was repulsed and defeated by Eumenes in the battle of Sardis, B. C. 262. He died the next year, and was succeeded by his son,

ANTIOCHUS II., surnamed THEOS, B. C. 261. In his reign, the Parthians under Arsaces, and the Bactrians under Theodotus, revolted B. C. 251, and elected those states into independant kingdoms, which example was followed by the people of Bithynia the next year. Antiochus made peace with Ptolemy Philadelphus, king of Egypt, whose daughter Berenice he married, promising to settle the kingdom upon her children, B. C 249; but no sooner was Ptolemy dead than Antiochus recalled Laodice, whom he had divorced in order to marry Berenice, and Laodice fearing a second change in the mind of Antiochus, murdered both him and Berenice, and placed her son,

SELEUCUS II, surnamed CALLINICUS upon the throne, B. C. 246. In order to avenge these atrocities, and particularly the murder of his sister, Ptolemy Evergetes invaded Syria, killed Laodice, ravaged the country, and returned home laden with spoils. These events had been predicted by the prophet Daniel; *see p.* 310. In order to strengthen himself against Ptolemy, Seleucus formed a league with his brother Antiochus Hierax, then at the head of an army in Lesser Asia, promising him the provinces in that quarter for his assistance. These preparations for carrying on the war alarmed Ptolemy, and induced him to conclude a peace with Callinicus, B. C. 243. This rendering the assistance of Hierax unnecessary, and disappointing his ambitious views, caused a civil war between the brothers, which terminated in the death of Hierax; after which Callinicus attempting to recover the revolted provinces in the East, was defeated and taken prisoner by Arsaces, king of Parthia. He died in captivity, and was succeeded by his son,

SELEUCUS III., surnamed CERAUNUS, B. C. 226, who, after an unimportant reign of three years was poisoned by Nicanor and Apaturious, two of the chief commanders of his army, and succeeded by his brother,

ANTIOCHUS III., surnamed THE GREAT, B. C. 223. The empire had sustained great losses during the preceding reigns; for, besides the conquests made by Arsaces, king of the Parthians, and Attalus, king of Pergamus, Seleucus Callinicus had given Phrygia as a dowry with his daughter to Mithridates, king of Pontus. Antiochus, though only fifteen years old at his accession, meditated not only the recovery of those territories, but also the conquest of all the members of the empire of Alexander. He sent Molon and Alexander, two brothers, into the East, making the former, governor of Media, and the latter, of Persia. The provinces of Lesser Asia he committed to the charge of Achæus, his cousin, a most trust-worthy and experienced person, who soon recovered all that Attalus, king of Pergamus, had wrested from the Syrian dominion. Molon and Alexander, how-

over, rebelled and declared themselves sovereigns of the provinces respectively committed to their trust. About this time died Ptolemy Evergetes, king of Egypt, and Antiochus took advantage of the weak and dissolute character of his successor, Ptolemy Philopater, to attempt the recovery of those Syrian territories that had been annexed to Egypt. Instead, therefore, of turning his whole force against Molon and Alexander, he sent two of his generals into the East, and himself marched into Cœlo-Syria. A series of ill success in the East obliged Antiochus to go in person against Molon and Alexander, whom he totally subdued, and not only recovered the revolted provinces, but also subjected the Atropatians, a nation to the west of Media. Antiochus now again turned his thoughts towards Egypt; but in the mean time a new cause of embarrassment arose in the rebellion of Achæus, who having been misrepresented to Antiochus, that monarch had determined to destroy him, and so, in self-defence, Achæus became what he had been falsely accused of being, viz. a rebel to his sovereign. Antiochus having finally determined upon recovering the provinces of Cœlo-Syria, Phœnicia, and Palestine, from Ptolemy Philopater, marched against him, but was defeated in the battle of Raphia, B. C. 217, and obliged to abandon his design. The disturbed state of his empire at this time, with Achæus in arms, and the kings of Parthia and Pergamus on the watch for farther conquests, induced Antiochus to conclude a peace with Ptolemy, by which he renounced his claim to the disputed provinces. Antiochus now formed a league with Attalus, king of Pergamus, by whose assistance Achæus was suppressed, and the Asian provinces restored to tranquillity. He next turned his arms against Arsaces II., king of Parthia, who had recently seized Media, B. C. 212. This war lasted four years, when a peace was concluded upon condition of Arsaces becoming a confederate of Antiochus, and assisting him in the recovery of the other provinces, B. C. 208. The Bactrians were the next object of attack; but Euthydemus their king maintained his independance, and Antiochus was forced to acknowledge him sovereign of the dominions he held. Resuming his original views upon Egypt, Antiochus now made a league with Philip, king of Macedon, against that country, B. C. 203. By this league it was agreed that Antiochus and Philip should divide the whole of the Egyptian dominions between them, the latter having Caria, Libya, Cyrene, and Egypt, and Antiochus all the rest. These plans were, however, thwarted by the Romans, who, having accepted the guardianship of the infant king of Egypt, sent ambassadors to inform Antiochus and Philip, that they held themselves bound to protect his dominions; and therefore commanded the confederate kings to desist from hostilities against Egypt, upon pain of their taking up the quarrel. About this time Antiochus began a war with Attalus, king of Pergamus, B. C. 199, during which Aristomenes, regent of Egypt, sent an army under Scopas to recover Cœlo-Syria and Palestine; but Scopas, after some successes, was defeated by Antiochus in the battle of Paneas, B. C. 198, who recovered Cœlo-Syria and

Palestine, and inflated with these successes, projected the subjection of Asia Minor. To leave him at liberty for this undertaking, he concluded an amicable peace with Egypt, giving his daughter Cleopatra in marriage to Ptolemy Epiphanes, and promising the restoration of the disputed provinces as her dowry when the nuptials should be celebrated; which were now deferred on account of the youth of Ptolemy, B. C. 197. Antiochus now began his expedition into Asia Minor, where he took several Greek cities and islands; upon which others applied for protection to the Romans, who readily granted it them against so powerful an ally of Philip, king of Macedon, who this very year had been reduced by them to sue for peace. They therefore sent ambassadors to Antiochus, to Ephesus, where he was then wintering, requiring him to leave the Greek cities in Asia Minor in the enjoyment of their liberties, to give up those that had belonged to king Philip, to restore to king Ptolemy all that he had taken from him, and, finally, not to pass into Europe upon pain of their making war upon him. In the mean time, however, Antiochus had passed into Europe, seized all the Thracian Chersonesus, and began to rebuild Lysimachia, when the ambassadors having followed him from Ephesus, communicated to him the Roman mandate; to the articles of which Antiochus replied, "that full satisfaction would be afforded to Ptolemy upon his marrying his daughter, which was then agreed on; that as to the Greek cities, he intended them their freedom, but that they should owe it to *him*, and not to the Romans; that, as to Lysimachia, he built it to be a residence for his son Seleucus; that Thrace, and the Chersonesus as a part of it, belonged to him by the right of conquest of his ancestor, Seleucus Nicator, and he therefore passed over into it as his just inheritance. As to Asia, and the cities in it, he told them that *they* had no more to do there than *he* had in Italy; and that since he meddled not with any affairs of the latter, he wondered that they concerned themselves with what was done in the former."* He ended by disclaiming all deference to the Romans in these matters. In this state of affairs Hannibal took refuge with Antiochus, B. C. 195, who, at his instigation, resolved upon war with the Romans, B. C. 192. The defeat of Antiochus at Thermopylæ by Acilius the Roman consul, B. C. 191, obliged him to fly out of Greece; and that at Magnesia the next year, by the two Scipios, driving him out of Asia Minor, he was forced to sue for peace, which was granted him, B. C. 190; see the Articles, p. 407, 408. In order to raise money for the tribute exacted of him, Antiochus went into the East, where having plundered the temple of Jupiter Belus, he was killed by the inhabitants of Elymais; *see the prophetic history of this reign*, p. 311-313. He was succeeded by his son,

SELEUCUS IV., surnamed PHILOPATER, B. C. 187, called by the prophet Daniel, "*a raiser of taxes*," and his whole reign of twelve years was spent in draining the resources of his provinces to supply

* Prideaux's Connection, vol. iii. p. 153.

the Roman tribute; see p. 177, 313. He sent his son Demetrius to Rome, in exchange for Antiochus his brother, now a hostage there, B. C. 176, who upon his death succeeded him by the title of

Antiochus IV., surnamed Epiphanes, B. C. 175. He was on his way home from Rome when he heard of his brother's death, and obtained the throne by bribing Eumenes, king of Pergamus, to assist him. He was a cruel persecutor of the Jews, (*see p.* 178-182), and merited, in all respects, the title given him by the prophet Daniel of "*a vile person;*" see p. 313-316. He began a war with Egypt, B. C. 171, and gained a great victory over Ptolemy's generals; and the following year conquered all Egypt except Alexandria, B. C. 170. The interference of the Romans prevented the accomplishment of all his ambitious views upon that country, and obliged him to withdraw his forces, B. C. 168. Some revolts in the East drew him into that quarter, B. C. 166, and he died on his way back of a loathsome and horrible disease; *see p.* 182. He was succeeded by his son,

Antiochus V., surnamed Eupator, B. C. 164, under the guardianship of Lysias, to whom Epiphanes had entrusted the government while he went into the East. The war with the Jews continued; *see p.* 182, 183. In two years time Demetrius, son of Seleucus Philopater, made his escape from Rome, and having deposed Eupator, who was soon after put to death, seized the throne, which he ascended under the title of

Demetrius I., surnamed Soter, B. C. 162. He carried on the wars with the Jews, (*see p.* 184,) and his reign was characterized by cruelty and oppression. He supported Holofernes against Ariarathes, king of Cappadocia, B. C. 159, and the latter appealing to the Romans caused their interference in the Syrian affairs, which proved most unfortunate for Demetrius, against whom the Romans supported the usurper Alexander Balus, who pretending to be the son of Antiochus Epiphanes claimed the crown of Syria, of which he obtained possession after having defeated and killed Demetrius, B. C. 150. In order to strengthen his interests he prevailed upon Ptolemy Philometer, king of Egypt, to give him his daughter Cleopatra in marriage. The dissolute character and conduct of Alexander encouraged Demetrius, the son of the late king, to attempt the recovery of the throne, in which he was supported by Ptolemy, king of Egypt, who being disgusted with his son-in-law, took his daughter Cleopatra from him, and gave her to Demetrius. A battle ensued between the two competitors for the crown, in which Alexander Balus was killed, when

Demetrius II., surnamed Nicator, son of Demetrius I., ascended the throne, B. C. 146.

Demetrius was soon deposed by Diodotus Tryphon, who placed Antiochus VI., son of Alexander Balus, upon the throne, B. C. 144, (*Tab. X.*), but put him to death the next year, and usurped it himself, B. C. 143. About this time Demetrius II. was invited by the Eastern provinces to rid them of the tyranny of the Parthians, promising him, by a general revolt, to raise him a sufficient force for

the purpose. Demetrius accordingly undertook an expedition against Parthia, which failing, he was himself made prisoner by Mithridates their king, B. C. 141, who, however, after a time treated him with great kindness, and gave him his daughter Rhodaguna in marriage. In the mean time Cleopatra, the queen of Demetrius, indignant at his marriage with Rhodaguna, sent to his brother Antiochus Sidetes, offering him the crown, and herself in marriage, which he accepting, raised an army of mercenaries from Greece, Asia Minor, and the adjacent islands, and joining these to the forces of Cleopatra whom he had married, defeated Tryphon, (who was soon after put to death) and ascended the throne by the title of

Antiochus VII., surnamed Sidetes, B. C. 139. He attempted the subjection of Judea, and took Jerusalem, but afterwards made peace with John Hyrcanus, prince of the Jews; see p. 187, 188. Upon pretence of liberating his brother from captivity, Sidetes made an expedition against the Parthians which, at first, proved successful, but terminated in his defeat and death, B. C. 130, and Demetrius escaping into Syria recovered the throne, and with it his wife Cleopatra. About this time Cleopatra, queen of Egypt, took refuge in Syria. She had been divorced by Ptolemy Physcon, and upon his expulsion by his subjects had attempted to seize the throne, in which she had been assisted by Demetrius; and now, upon the restoration of Physcon, being driven out of Egypt, took refuge with her daughter Cleopatra, queen of Syria. To revenge himself upon Demetrius, Physcon set up the impostor Alexander Zebina, who pretending to be the son of Alexander Balus, laid claim to the crown, and defeated Demetrius in the battle of Damascus, B. C. 127. Demetrius was soon after put to death; Zebina obtained part of Syria, and Cleopatra kept possession of the rest, and put to death her son Seleucus, who attempted to reign in right of his father. Soon after, Ptolemy Physcon being offended with Alexander Zebina, married his daughter Tryphæna to the son of Cleopatra and Demetrius II., and set him up as king of Syria by the title of

Antiochus VIII., surnamed Grypus, B. C. 123. Alexander Zebina fled to Antioch and was soon afterwards slain, B. C. 121. Cleopatra finding that her son chose to have the authority, as well as the title of king, prepared a cup of poison for him, which he, aware of her design, forced her to drink herself, and so died this wicked woman, B. C. 120. Besides Grypus, Cleopatra left a son whom she had had by Antiochus Sidetes. This son, named Antiochus Cyzicenus, having excited the jealousy of his brother Grypus, the latter would have put him to death; upon which the former married Cleopatra, the divorced wife of Ptolemy Lathyrus, king of Egypt, who brought him as her dowry an army which she had collected in Cyprus, and with this, Cyzicenus began a war with Grypus, which, at first, proved unsuccessful, but at length enabled him to seize the throne by the title of

Antiochus IX., surnamed Cyzicenus, B. C. 112. The following year, Grypus having assembled another army recovered Syria,

and it was agreed that the empire should be divided between the brothers, Cyzicenus having Cœlo-Syria and Phœnicia with Damascus for his capital, and Grypus reigning at Antioch over all the rest, B. C. 111. After this arrangement, matters went on very quietly for ten years when Cyzicenus having assisted Ptolemy Lathyrus, king of Egypt, against his mother Cleopatra, she gave her daughter Selene (who was married to Lathyrus) in marriage to Grypus, with supplies of men and money, to enable him to carry on a war with his brother, B. C. 101. Cyzicenus was murdered by Heracleon one of his own dependants, B. C. 97. He left five sons, all of whom attempted at different times to reign, which creates much confusion in this part of the Syrian History. They were named, 1, Seleucus, 2, Antiochus, and 3, Philip, two twins; 4, Demetrius Eucharres, and 5, Antiochus Dionysius.

Seleucus V. succeeded his father Grypus, B. C. 97, but Cyzicenus disputing the throne with him, was the following year defeated and killed, B. C. 96.

Antiochus X., surnamed Pius, and Eusebes, the son of Cyzicenus, now claimed the throne, and defeated Seleucus, who fled to Mopsuestia in Cilicia, where having exercised great tyranny, he was put to death by the people. Antiochus and Philip, the twin brothers of Seleucus, attempted to revenge their brother upon Eusebes, but were defeated by him, and Antiochus was drowned as he was attempting to escape; Eusebes now, to strengthen his interest, married Selene, who had first been the wife of Ptolemy Lathyrus and afterwards of Grypus, as relict of whom, she still possessed some power and influence in Syria; upon this Ptolemy set up Demetrius Eucharres, the fourth son of Grypus, in opposition to Eusebes, B. C. 92; and the next year Philip and Demetrius uniting their forces against him totally defeated him, upon which he retired to Parthia, and Philip and Demetrius divided the Syrian Empire between them, B. C. 91. About this time the Jews being engaged in a civil war with their king, Alexander Janneus, called in the assistance of Demetrius Eucharres, B. C. 89. The following year he marched against his brother Philip, by whom he was totally defeated and sent prisoner as a present to the king of Parthia, B. C. 88. Demetrius died the next year, leaving Philip in possession of all Syria. The year following, however, another competitor started up in Antiochus XI., surnamed Dionysius, Philip's youngest brother, who seized on Damascus, and proclaimed himself king of Cœlo-Syria, B. C. 87. He engaged in a war with Aretas, king of Arabia Petræa, by whom he was defeated and killed, B. C. 85, upon which Aretas was made king of Damascus, by the election of the people; who afterwards bestowed the crown upon Tigranes, king of Armenia, B. C. 83. The alliance of Tigranes with Mithridates, king of Pontus, involved the former in the war with the Romans, B. C. 70, and the defeat he sustained by Lucullus, B. C. 69, afforded an opportunity to Antiochus XII., surnamed Asiaticus, to seize a part of Syria. He was the son of Selene by Antiochus Eusebes, and was the last of the Seleucidæ. Tigranes

was totally defeated by Pompey, B. C. 66, who the following year reduced Syria to a Roman province, B. C. 65, and Antiochus (the last of the Seleucidæ) was obliged to live in retirement as a private person.

Tarentum, a town of Calabria, in Italy, built by a Spartan colony, B. C. 707, *Tab. VII.*

Tarentine War, carried on by the Romans against the people of Tarentum, beginning B. C. 281, *Tab. IX.*, p. 401.

Teutones, a people of Germany who joined the Cimbri in a war with Rome, B. C. 109, *Tab. X.*; *see* Cimbri.

Thebes, a celebrated city of Greece, the capital of Bœotia. It was founded by Cadmus, a Phœnician, of Egyptian extraction, whence the name of Thebes given to his city; the castle was called Cadmea, after himself, B. C. 1493, (*Tab. III.*) Some authors dating the foundation of Thebes later, viz. B. C. 1449, suppose Cadmus to have been of the family of Cadmonites, (the same as the Hivites) mentioned by Moses.

The early history of the Theban state is much disguised by fable. Cadmus left the kingdom to his son Polydorus, who was succeeded by his son Labdacus, the father of Laius. The latter married Jocasta, by whom he had a son named Œdipus, who the Oracle declared would murder his father, to prevent which, Laius exposed the child in the woods. Œdipus was preserved by some shepherds and brought up at Corinth, whence he went to consult the Oracle concerning his birth, and on the way met with Laius his father, whom upon some trifling dispute he killed, without knowing who he was. Soon after, upon explaining the ænigma of the Sphinx, he ascended the throne of Thebes by marrying Jocasta, according to the conditions proposed to any who should destroy the monster. Upon discovering that he had married his mother, he tore out his eyes, and Jocasta destroyed herself. Their sons Eteocles and Polynices agreed to reign alternately a year at a time; but when the first year of the reign of Eteocles had expired he refused to resign the throne to Polynices; who thereupon being assisted by Adrastus, king of Argos, (whose daughter he had married) with a strong army headed by seven famous generals, made war upon his brother, who choosing seven chiefs equal in prowess to those of the Argive heroes, stationed them at the seven gates of the city, and thus began the celebrated Theban war of the seven heroes, B. C. 1225, *Tab. IV.* After much bloodshed on both sides, it was agreed to decide the quarrel by single combat between the brothers, who killed each other, when the general engagement was renewed and the victory remained with the Thebans. After ten years, the war was renewed by the sons of the seven Heroes, called the Epigoni. These wars are celebrated by the poets. The last king of Thebes was Zanthus; after whose death, B. C. 1190, Thebes was formed into a Commonwealth, in the form of a democracy, at the head of which was a Prætor, annually elected, under whom was a council of seven, nine, or eleven members, called Bœotarchs, to conduct military affairs, while the administration of

justice was committed to others, called Polemarchs. Thebes rose to no eminence till the time of Epaminondas, who successfully struggled against the tyranny of Sparta, B. C. 379, (*Tab. VIII.*), and after the battle of Leuctra, B. C. 371, remained for seven years the leading state in Greece; though it lost its station after the battle of Mantinea, B. C. 363, and was conquered by Philip of Macedon in the battle of Chæronea, B. C. 338. The city was destroyed by Alexander the Great, B. C. 335.

THERMOPYLÆ, the battle of, fought at the pass of that name leading from Thessaly into Phocis, in which Leonidas king of Sparta, and his 300 followers were killed, after having defended the pass for three days against the immense army of Xerxes, king of Persia, and killed 20,000 of the enemy, B. C. 480, *Tab. VIII.* A battle was fought at the same place between the Romans and Antiochus the Great, king of Syria, who was vanquished there by the consul Acilius, B. C. 191, *Tab. IX.*

THRACE, a country of Europe, bounded by Mount Hæmus on the north, the Ægean sea on the south, Macedonia and the river Strymon, on the west, and the Euxine sea, the Hellespont, and the Propontis on the east. It consisted of a number of petty states and can only be reckoned as a kingdom during the reign of Lysimachus, to whom it was assigned after the battle of Ipsus, B. C. 301, *Tab. IX.*

THRASYMENUS, the battle of, fought near the lake of that name in Italy, and gained by Hannibal over the Roman army under Flaminius during the second Punic war, B. C. 217, *Tab. IX.*

TICINUM, the battle of, fought near the river and town of that name in Italy, and gained by Hannibal over the Roman army, B. C. 218, *Tab. IX.*

TREBIA, the battle of, fought near the river of that name in Italy, and gained by Hannibal over the Roman army under the consul Sempronius, B. C. 218, *Tab. IX.*

TRIBUNES, magistrates at Rome, introduced by Menenius Agrippa, B. C. 493, *Tab. VIII.*, p. 398. They were at first, only two in number, but some years after were increased to five, and ultimately to ten. They were always elected by the plebeians out of their own body, and at first, their sole functions were to interpose in grievances or impositions offered them by their superiors. This they performed by pronouncing the word VETO, (*I forbid it*); their power was confined within the walls of Rome, or a mile round it. They were habited like private men, and attended by only one servant, called viator. They were not allowed to be absent from Rome a whole day, and kept their doors open day and night, to shew they were always ready to listen to the complaints of the people. By degrees the Tribunes acquired a formidable degree of power and influence. They could summon assemblies, propose laws, stop the consultations, and even abolish the decrees of the senate, but their resolutions were of no effect if the whole number were not unanimous. Their office was not abolished during the reign of the dictator, though it was

suspended while that of the decemviri lasted. MILITARY TRIBUNES were created B. C. 444. They had consular power, and might be chosen six in number, three from the Patricians, and three from the Plebeians. They were abolished when the Plebeians became eligible to the consulship.

TRIUMPH, the reception given to Roman generals upon their return from successful expeditions. The cavalcade was led by musicians with crowns upon their heads; then followed chariots containing plans of the cities and countries subdued; these were followed by the spoils taken from the enemy; then came the vanquished kings, princes, or generals; after them the officers of the conquering troops, with crowns upon their heads; then the triumphal chariot, in which was the conqueror, dressed in a purple robe embroidered with gold, wearing a crown, bearing in one hand a laurel branch, and in the other a truncheon; flowers were strewed in the way as the chariot passed; the musicians playing martial strains in praise of the conqueror, while the people shouted "*Io triumphe.*" The chariot was followed by the senate dressed in white robes, and the procession was closed by the priests and their officers and utensils, and a white ox intended for the principal sacrifice. In this order, they proceeded through the triumphal gate, or arch, along the Via Sacra to the capitol where the victims were slain. Games were celebrated in the public places, and the whole city was one scene of festivity and rejoicing. The OVATION was a lesser triumph, in which the general entered the city on foot, being met only by the knights and gentlemen, not the senators; he wore only the consular robe, bore a laurel in his hand and a wreath of myrtle on his head.

TRIUMVIRI, three magistrates at Rome invested with equal power, to govern the state. The first triumvirate was formed by Julius Cæsar, Pompey, and Crassus, B. C. 60; the second, by Octavius, Antony, and Lepidus, B. C. 43, *Tab. X.*

TROY, a celebrated city, the capital of Troas, a country of Phrygia in Asia Minor. It was founded by Scamander, father-in-law of Teucer, B. C. 1546, *Tab. III.* The daughter of Teucer married Dardanus, from whom the country was called Dardania, Ilium, from Illus, and Troy, from Tros. Troy was famous for its ten years siege by the Greeks, beginning B. C. 1193, and ending with the destruction of the city by the latter, B. C. 1184, *Tab. IV.*

VESTALS, priestesses of Vesta, whose worship was very early introduced into Italy, and Æneas is supposed to have chosen the first Vestals. They were formed by Numa Pompilius into the fifth of the eight classes into which he divided the ministers of religion. Their office was to preserve the sacred fire upon the altar of Vesta.

ZAMA, the battle of, fought near a town of that name, of Numidia, in Africa, and gained by Publius Scipio, (thence named Africanus) over Hannibal, which finished the second Punic War, B. C. 202, *Tab. IX.*

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POSTSCRIPT.—The reader will observe, that in the colouring of the Tables the brown tint designates the settlements of the family of Ham, and the first, or Babylonian Empire; the pink, the family of Shem, and the second, or Persian Empire; the yellow, the family of Japheth, in Greece and Asia Minor, and the third, or Macedonian Empire; the blue, his descendants in Italy, and the fourth, or Roman Empire.

The only dates used in this work, are those of the years before Christ, according to the vulgar æra. In computing others, as the years of the world's age, of the Julian Period, of the Olympiads, and of the building of the city of Rome, the reader has only to attend to the following rules; to find the year of the world's age, subtract the given year before Christ, from

4004, the remainder will shew the year of the world's age. To find the year of the Julian Period, add 710 to the year of the world's age. To find the year of the Olympiads, subtract the given year before Christ, from 776, and divide by 4, the quotient will shew the Olympiad completed; the remainder, if any, the year of the current Olympiad. To find the year of the city of Rome, subtract the year before Christ from 753, the remainder will shew the age of the city of Rome.

The Author laments, that a distance from the press lays her under the necessity of requesting the reader to correct the following errata previous to perusing the work.

Errata in the Tables.

TABLE II., in the Title, *for* 426, *read* 427.
SACRED HISTORY, l. 11, *for the date* 2145, *read*, 2155.
TABLE III. GREECE, l. 5, *the date, for* 46, *read* 56; l. 7, *insert the date* 46, *and connect it by dotted lines with the principal column.*
TABLE IV., GREECE, l. 8, *a fine, for the date* 23, *read* 25.
TABLE V. SACRED HISTORY, l. 1, *for* Izban, *read* Ibzan; l. 19, *for* Abimelech, *read* Ahimelech.
TABLE VI. SACRED HISTORY, l. 30, *the date, for* 789, *read* 798. *In Judah, corresponding with the date* 754, *insert* the Prophet Micah begins his ministry. GREECE, l. 4, *for* Carinus, *read* Caranus.
TABLE VII. SACRED HISTORY, l. 3, *a fine, for* Prophecies, *read* Prophecy, *and dele*, and the Scripture of Truth. GREECE, l. 7 and 10, *for* Aristodemus, *read* Aristomenes; l. ult. *for* the death of Pythagoras, *read*, Pythagoras began to flourish.
TABLE VIII. SACRED HISTORY, l. 3, *add* the Prophecy of the Scripture of Truth revealed to Daniel. *Between the dates* 454 *and* 451, *insert*, Elisabib succeeds in the High Priesthood, 453.
PERSIA, l. 13, *for* takes Athens, but is afterwards defeated at Thermopylæ and Salamis, *read*, is foiled at Thermopylæ, takes Athens, but is defeated at Salamis; GREECE, l. 17, *for* Epidaurians, *read* Epidamnians. ROME, l. 6, *a fine, for* Camilus, *read* Camillus.
TABLE IX. SYRIA, l. 29, *a fine, for* Syria, *read* Egypt; GREECE, l. 7, *a fine, for* Philip, *read* Perseus. ROME, l. 20, *a fine, dele* Scipio accused by Cato.
TABLE X. ROME, l. 20, *for* Catullus, *read* Catulus.
2nd TABLE OF PROPHECY, 5th Division V, l. 1, *for the date* 538, *read* 534; l. 34, *for the date* 197, *read* 198; l. 36, *for the date* 192, *read* 197.

Errata in the present Volume.

Page 28, l. 9, *for* 1285, *read* 1284.
33, l. 15, *for* 49, *read* 29.
34 n. 3, *for* iv, *read* iii.
42, l. 3, *for* 840, *read* 480.
45, l. 2, *a fine, for* Eudemon, *read* Enctemon.
56, l. 9, *a fine, for* Attium, *read* Citium.
68, l. 6, *for* 152, *read* 132.
71, l. 12, *a fine, for* Africa, *read* Syria.

ERRATA.

Page 73, l. 14, *a fine, for* Eryanius, *read* Eryaneus.
75, l. 17, *for* Geminius, *read* Geminus.
81, *the referential figure over the date* 3674, *for* (4), *read* (3).
93, n. l. 4, *a fine, for* Bishop, *read* Dean.
102, l. 8, *for* 22, *read* 20.
120, l. 5, *for* Aminadab, *read* Eleazar.
130, l. 16, *for* Michael, *read* Michal.
139, *the referential figure over the date* 955, *dele* 4.
141, l. 7, *a fine, for* Eccles. *read* Eccles.
161, *the referential figure over the date* 592, *for* 9, *read* 4.
164, l. 6, *insert the referential figure* 9 *in the brackets,* ( ).
note, for 146, *read* 97.
166, l. 12, *a fine, for* xxi, *read* x, xi.
182, l. 18, *for* 7th, *read* 8th; *for* 5th, *read* 3rd.
184, l. ult. add were celebrating a marriage, 1 Macc. ix. 34-42.
186, l. 1, *for* 7th, *read* 8th.
13, *a fine, for* ix, *read* xi.
200, l. 3, *insert the referential figure* 4.
234, l. 2, *a fine, for* xx, *read* xxv.
238, l. 6, *a fine, for* several, *read* seven.
247, l. 14, *a fine, for* respecting, *read* respect.
249, n. 5, *a fine, for* xi, *read* vi.
252, l. 1, *for* i, *read* ii.
255, l. 8, *a fine, for* 9, *read* 19.
260, n. † l. ult. *for* 26, *read* 20.
265, l. 3, *a fine, for* 18, *read* 1-8.
266, l. ult. *for* 624, *read* 628.
270, l. 13, *for* xxiii, *read* xxiii.
289, l. 14, *a fine, for* continuing, *read* contriving.
334, n. l. 3, *for* defied, *read* deified.
360, l. 7, *for* 538, *read* 537.
366, l. 2, *for* being, *read* was.
374, l. 12, *a fine, for* Tbeletes, *read* Thaletes.
393, l. 13, *a fine, for* Politorim, *read* Politorium.
400, l. 9, *a fine, for* curile, *read* curule.
405, l. 12, *a fine, after* Thrarymeus, *insert* B. C. 217.
11, *a fine, for* 217, *read* 216.
409, l. 7, *a fine, for* six, *read* eight.

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